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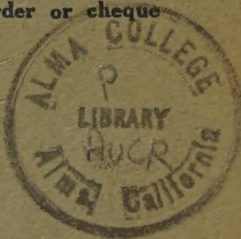
# *The Australasian Catholic Record*

*For Clergy  
and Religious*

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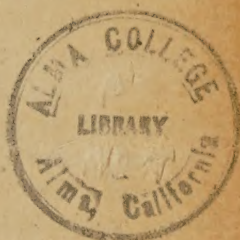
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JANUARY, 1944

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# THE AUSTRALASIAN Catholic Record

FOR CLERGY  
AND RELIGIOUS.



Editor: RIGHT REV. E. J. O'DONNELL, D.D.

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# The Australasian Catholic Record

A Quarterly Publication under Ecclesiastical Sanction

"Pro Ecclesia Dei." St. Augustine.

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
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# Apostles of To-morrow

## 11. THE APOSTOLIC SPIRIT IN TEACHERS.

Teachers have come to me with an appeal for help in their eyes. Their keenness is apparent in their questions:

"How can we lead our pupils from what they are to what we wish them to be?

"How can we create a greater desire for holiness within them?

"How can we make them so enthusiastic that the long vacation will not mean absence from Mass and the Sacraments?

"Yes, we hope our pupils will become lay-apostles, but show us how to train them while yet at school?

"Knowing the home conditions, tell us how to help this child surmount them."

An easy answer to these questions is not possible. No set rule or technique can encompass the variety of characters in any class-room. No text-book can solve these problems. All that can be done is to outline general principles which the teacher must think out, and modify, perhaps, to suit the particular children he has to educate. The task ahead of the Catholic School is to recover the territory of every-day life and to consecrate it afresh to God. The home, the camp, the factory, the store, the office, the club, the dance hall, the sports ground, form the vineyard of to-morrow. Our concern is with the masses, who have grown shy of us, and suspect us somewhat. The men of to-morrow will be those in overalls, those who nurse the machines on land, on sea, and in the air. The religious garb cannot enter this territory. Who, then, will bear the torch of faith unless the layman? And unless our schools prepare lay apostles, how can we recover that vast territory? From our schools there will be always some lay apostles, but that hit-and-miss organization will not do unless we are satisfied with a dribble instead of a stream.

The need of the hour is the lay apostolate. To win a child for such an apostolate will cost teachers much more than class-teaching. In the class-room a teacher makes his first impression, but his abiding influence will result only from hunting down each child through the labyrinthine ways of his own personality. We are to bring into the class-room the apostolic atmosphere of the novitiate, and that is going to cost us much more trouble than class teaching ever did. In fact,

we are to create a new tradition among our religious communities. The holy founders of teaching orders did not see the facts of modern life which we must cater for. In their day the teacher could count on the co-operation of the parents, and of a contented family life within the home. To-day there are few Catholic homes, for the children seek their recreation in the talkies, and the salaries they begin with give them an independence which the adolescents of yesterday never enjoyed.

The writers of text books do not supply a detailed solution of the urgent problem of gearing the child through action in school to run smoothly on to the track of the lay apostolate when schooling is over. Hence, the younger teachers must look upon themselves as explorers ever on the look-out for fresh finds in this field of education for Catholic action through action in the school days. In a research attitude the teacher of to-day will prepare the youth of to-morrow. Let us refresh ourselves frequently on this grand adventure by stimulating each other through an exchange of new ideas. Whatever occurs to you, imprison it in ink, try it out on some child, discuss it with another, and if there is any virtue in it, hasten to share it with the members of the community. If every teacher set out consciously to cultivate a Catholic Action complex, observing, discussing, experimenting, the happiness of those engaged in creative work would be ours. A note of warning must be struck here. There is a danger some may consider Catholic Action as a spectacular work, something worth a write-up, material for a scoop in the diocesan weekly. No, "stunts" have a part to play, but our concern is to win the ordinary child for Christ through Catholic Action among the normal, humble, daily activities of school and home.

Before I offer my few suggestions I can hear the teachers protesting that much as they should like to join this crusade they feel crushed by the weight of the diocesan programme in Christian Doctrine. Yes, the teachers have a strong case here. The braver spirits among them will find time for this, but the many will not tackle it. I am convinced that all our programmes are too crowded, and that a reduction in prescribed work would benefit the child, and that surely is the dominant aim of every syllabus.

#### *Button-holing the Child.*

Pope Pius XI. clearly defines the aim of the Catholic School: "to form Christ Himself in those generated by Baptism." We are to lead the child by example and precept in acquiring holiness of life.



Every child in our class is there to learn from us the way to holiness. We strive to do that through our class-room technique, and also through our interest in the individual child outside class hours. Elsewhere I have proposed the role of the Master or Mistress of Novices as the model for the Catholic teacher.<sup>1</sup> The Master of Novices sleeps with one eye open, so to speak. Ever in his mind is his family of novices, whom he observes at work, at prayer, and at play so that he may learn more about the individuals. He trails each novice and never loses the chance to pat him on the back, or to drop the seed of suggestion, casually as it seems, whenever an opportunity offers.

Am I proposing this for the busy class-room teacher? Yes, for nothing less will win each child for Christ. I might summarise all this shepherding of the child outside class hours by the colloquial term of "button-holing."

The first step to holiness is to empty out the "old man." But how can we discover the "old man" who lurks behind the sweet face of a child? Begin with the natural virtues and lead each child to pay as well as pray for improvement in the natural graces of courtesy which speaks in terms of "please" and "thanks"; punctuality will correct incipient selfishness; silence in the class-room, out of consideration for others keen to work, is highly motivated obedience; tidiness and cleanliness in one's appearance and around one's desk is a first step towards loyalty to God and country; honesty in home-work is to obey the truth in speech and act; generosity will come easier if urged in appreciation of Him Who gave His all for us; to voluntarily impose a penance on oneself for some fault or sin is excellent training, and should begin in the nursery; to lead the child to pay for the rich gift of modesty with acts of self-denial is to build soundly for life. As a child walks with us to or from class, or sits by us during recreation, or helps up to tidy our book-shelves, we should teach him that he must not expect so precious a gift as purity, or patience, or obedience, to come to him without effort and action on his part. In athletics and in examinations he knows that things do not just happen, but come to those who practise the game, and work hard at text books. To pray and do nothing more is wishful holiness. The "old man" will not leave by asking him. No, he has to be driven out, and he is a stubborn dweller whether within the child or the man. If we are seriously try-

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<sup>1</sup>cf. *Building Character from Within*, Chap. VI: Asceticism for the Class-room : Bruce, Milwaukee, U.S.A., 1940.

ing to grow better, then we will pay the price in persevering acts. The coin with which the child purchases what is needed for his character is spiritually minted. Suggest to him morning Mass, or a daily visit to the Blessed Sacrament for a week, or the Stations of the Cross, or a third of the Rosary as sterling currency to pay for what he wants.

In all this slow, painful building-up of character the child needs encouragement as he needs daily bread. A pat on the back works wonders not only with children but with everyone.

Having diagnosed a weakness in Jack or Mary which must be strengthened before schooling ends, the practical problem becomes: how can I help Jack to conquer that undesirable trait? How can I lead Mary to acquire this virtue so necessary for life? First, watch your chance to button-hole Jack or Mary. Then encourage the child by narrating a little autobiography, indicating your own weaknesses and the way you overcame them. Explain all that cultivating a virtue means, just as a gardener digs out weeds, kills off pests and enriches the ground before he plants the new seeds. Give the child the stimulating encouragement of your own example, by going ahead of him, showing him how you prayed and paid for this virtue, and how essential it was to keep going no matter how disappointing the results might appear. Convince him of the value of the combination of praying and doing, of doing and praying.

In the new tradition which the younger teachers are to create to educate children to face the facts of this complicated living of to-day the relationship between class-teaching and button-holing the child is paralleled in the relation between preaching and hearing confessions. In the pulpit we priests may attract, but in the confessional we convert. The pulpit has a more immediate return, for we sense the effects of our words on the congregation. No such reaction may follow in the confessional, and yet it is there our solid and enduring work for souls is done.

Everyone likes the sound of his own voice best, and it is only natural that class-teaching is more satisfying than button-holing. After a well-prepared class instruction the teacher feels that he has done something, whereas in button-holing the child, the teacher may consider it a waste of time. The brilliant class teacher may, like the gifted orator, thrill his audience, but that does not necessarily mean that he has won them. Button-holing will win the individual, who will return



to visit that teacher who was his friend during school days. There is no other way of getting behind the mind of the individual child.

The teacher knows his class as individuals, and with the Good Shepherd he can say: "I know mine and mine know me." Another result of button-holing is that the child gets to know the teacher much better than ever he would as a unit of a class. Hence the supreme importance of the teacher's example.

*Teachers' Visits to the Homes.*

The second activity in the new tradition which the younger teachers are to create is an apostolic visitation of the homes of the children. "But isn't that the priest's work?"—I hear the teachers protest. Yes, it is an essential duty of the priest to know the homes in his parish. And yet, I continue my plea that the teacher should know the homes of the pupils. No priest has the all-day influence on the children that the teacher has.

Every religious educator knows what success follows the co-operation of the parents. Alas! we also know the heart-aches when what we build in school is torn down by the careless and critical home. But we shall never solve the problem of winning the child of the indifferent home by scolding the child, and denouncing the parents.

To know the semi-Catholic child we must know the inside of his semi-Catholic home. If we religious educators remain aloof and apart in our presbyteries, colleges, and convents we shall never capture the individual, because we shall have no clear mental picture of his home surroundings. Without that picture of the indifferent Catholic home, which can only be gained by a personal visit, we cannot understand the difficulties of going to Mass on Sundays for the children, especially, for young children who need the attentions of a mother in rousing them out of bed and in getting them ready.

I remember once scolding a child for missing the early Mass on a sodality morning. I did not accept the child's excuse that no one called her. On visiting the home the mother frankly admitted hiding the alarm clock, so that their Sunday morning sleep-in should not be disturbed. The mother also told me that she heard her daughter tip-toe several times into her parents' room to see the time by father's watch. Early Mass for such a child amounted to heroism.

I also recall my impatience with a regular Mass-misser whose excuse was that there was always company at home on Saturday evenings. My retort that he should have gone to bed sounded very thin

when on calling one Sunday morning I found the home strewn with "empties" and with the dejected air of the "morning after the night before." That I learned was just a usual Saturday evening. Go to bed and sleep in such a din, with the radio blazing away as well! I learned my lesson; never blame a child without knowing the home conditions.

And the application of that lesson to all religious teaching communities is that the child in the semi-Catholic home has none of the helps which a community life and example give. Consequently, go and see the home before you pass judgement on the child.

"Yes, all that is true, but I have been to that careless home, and it makes no difference. It is not worth while visiting it again." Such is the cry of the teacher who expects the home to be immediately converted through one or two visits. Every visit to the semi-Catholic home sows this seed in the mind of the parent: "If the Sisters or the Brothers are so interested in my children that they visit me, why should I not take a little more interest in them myself?" Surely such a response is reward sufficient for the effort of calling in that home!

The new tradition expects teachers to visit the homes of the children in their classes once a term. There may be special visits for special reasons, for example, when the teacher needs the active co-operation of the parents, so that home and school may work on the child for something out of the ordinary.

It should help us were we to call ourselves "legionaries" when engaged on this Apostolic Mission. The "legionaries" hear the secret call of the semi-Catholic home and answer it. That is a laudable ambition for all of us.

#### *What Shall We Do In The Homes?*

"What shall we say when we visit the homes?" is a natural and a practical question. Perhaps these few points may help:

1. Make an appointment with the parents through the children. That will save many useless calls.
2. Have the children present for some of your interview. Our goal is through the heart of the child to the heart of the parent. Home and school, parent and teacher, meet in the child and it is the child who draws them nearer to each other.
3. Whatever you may talk about leave this thought, dressed in the right casual words, that parents should show their appreciation for the Catholic School system by doing something for it. Within the



Catholic School the certainties of faith are taught. The child will grow to maturity knowing the answer to that most fundamental question: "Why did God create me?" The child is sure of the answer, while around him so many are guessing, groping for an answer. The Catholic parent must be educated to DO something for that inheritance his child enjoys, and the best that parents can do is to co-operate more with the school, especially by their example.

4. The don'ts are important.

Don't gossip. Recall the warning issued by the now departed Irish policeman: "Whatever you say will be noted, altered, and then used in evidence against you."

Don't take sides against the parochial priests. No matter what the situation may be, and the domestic case against the priest may seem a strong one, don't commit yourself, for if you do you will be quoted as a partisan.

Don't lend yourselves to forming a Sisters' party or a Brothers' party within the parish. A parish divided loses its spiritual flavour.

Don't mention money. This is the rock on which the happy relations between the priests and the religious teachers have broken. As legionaries on the march into the homes of the parish, do not allow canvassing for money to rob you of your spiritual harvest. The people appreciate a visit with no money tagged on.

Don't make distinctions; go into every home and try and treat them all alike. Unless you are prepared to accept refreshments in all the homes, do not partake of them in any one home. What you say or do in one home quickly spreads throughout the neighbourhood. Parents are very sensitive on this point. You belong equally to all the homes, be they rich or poor, whether your welcome is good or bad.

5. Plan one visit to meet the father. Win him by asking his advice. Welcome his suggestions for the religious education of his own boy in your class. From then on you can rely on the enthusiastic support of the father in that home.

*Bring Parents to School.*

If by your constitution you are not permitted to visit the homes, you must do the next best thing—send for the parents and discuss the child with them once a term. Give the mother her head, for she can be eloquent when the topic is her child. One such interview at a time is enough.

The picture of the home conditions is not satisfactory unless you meet and chat with the father. Never criticise a parent *verbally*. The child will misunderstand what you say, and bring home a dangerous version. The mother cannot resist colouring the incident for her spouse, if for no other reason, just to see him mad! Give the child a note. You will not say too much, if you write it.

Have Parents' Days in school. The smaller the number of parents the better. Let the meetings be informal and frequent. With the good Catholic parents these days in school are not so essential as with the semi-Catholic parents. The problem is to get these to come. It is no use scowling at them for not going to Mass. They never did go, and have never pretended to go. The best thing we can do is to turn a blind eye on that regrettable fact for the sake of keeping up happy relations with them. If we lecture them they stay away and all our influence is gone. To their credit be it said that their children are attending Catholic schools. Our aim then is to have them assist us in making their children better Catholics than they or their grandparents have been. Our hope for them is in their children.

Once a year put the children on the stage to dramatize the Mass and you may be quite sure that their parents will be in the audience. What this school dramatization can do for the parents, and how it may be done by the children is now in print as *Dramatization of the Mass*. (Pellegrini, Sydney, 1941).

#### *Child-Apostles To Their Own Homes.*

Pope Pius XI. says in the encyclical on Christian Education: "The first, natural, and necessary element in education is the family because it was so ordained by the Creator Himself." To-day the weakest link in our system of education is the home. Lamenting the sad fact is waste of time. I feel confident that we can enlist most of the homes to our aid if we prepare the children at school to become apostles to their own homes. We outline in school what the children are to DO in the home, and what they do in the home must bear fruit in the parish.

Here are some activities; many others will grow from them. Let us group them:—

#### *Family Prayers and Devotions.*

1. Begin with the grace before and after meals. The child is to ask his parents to allow him and the other members of the family to say grace in turn.



2. The practice of the family Rosary can be revived through the children. A beginning could be made by a request in school that the Rosary, that is, five decades, be said on some great feast of Our Lady. The home will consider this reasonable and consent to do it.

The next step would be one decade before the family leave the table after the evening meal. See that the child has a picture of Our Lady to prop against the sugar bowl at the end of the meal. Before Dad begins his smoke, or Mother fusses over clearing-up, or the elder children get ready to go out, the family kneel down by their chairs around the Queen of the Supper Table and say one decade.

Gradually introduce the five decades by saying it for some special intention, or the celebration of some occasion. The child collects the family beads lying around the home. To see that every member of the family has beads, is the responsibility of the school children.

3. Commission the child to place holy-water fonts in the bedrooms and to keep them supplied.

4. During the months of May and June encourage the child to erect and care for an altar to Mary and to the Sacred Heart in the home. During Advent plan a home crib with the class.

5. Many homes have no religious emblems on their walls. Send the child to pin a badge of the Sacred Heart behind the hall-door. Bedrooms should have at least one holy picture, or crucifix, or statue.

6. An annual consecration of the home to the Sacred Heart is very desirable. During the novena in preparation for the feast of the Sacred Heart, give the child the form of consecration which he brings home and requests his father to read, while the family are united at the evening meal.

7. A blessing of the home with the Easter water is another custom which can be revived through the child.

8. Train the child to lead the family to morning Mass on the occasion of family birthdays, on the parents' marriage anniversary, and on any major celebration of any member of the family.

#### *Family Acts of Self-denial.*

Through the child we can inspire a family campaign of self-denial during Lent and November. The child is coached at school to bring the proposal before the family. The family discusses what all the

household could give up for Lent, for example, no "movies." Follow that up with the suggestion that the money usually spent each week on movies be collected by the mother and held until Lent is over. Then the family debate how that money should be spent; should it be spent on a parish cause, on a charity, on the purchase of some book, or on a holy picture for the home. What every member contributes is money saved from luxury spending. What a satisfying effect this family act of self-denial will have on all! This is a valuable training for the child, and a fruitful act of self-discipline for the family.

2. Organize within the school an hours' planned reading and discussion on some Catholic topic, and send it back to the home with the child. The child asks the family to devote one evening each week during Lent or November to this as a family act of self-discipline.

3. Indicate to the child what the family might do as a spiritual "lay-by" for the father or the son or the daughter on active service, for success at an examination, or a serious illness, or as a family reparation for some scandal, or as a family thanksgiving. This might take the form of a penance imposed upon itself by the family, for example, no jam, or sugar, or sweets for a week. A week's morning Mass in winter would be a most acceptable offering.

4. Going out on Saturday nights lessens the participation in Sunday's Mass. In the homes of the early Christians there was a happy buzz of activity as everyone lent a hand in preparing for the Mass on the next day. No one would think of leaving home that evening. In the cabins of Connemara a holy hush descends upon the family as in silence they get their Sunday's best ready. No one leaves his own family circle that evening. It will be difficult to wean the people from the Saturday night recreation at movies, dances, or other excitement. A late Saturday night is the fashion, because outside our faith the many do not accept any obligation of going to Church. Sunday is the sleep-in morning for the many, and our youth follow the crowd and plan to go out somewhere on Saturday night. Parish dances or entertainments on Saturday evenings continue this bad habit. We should give a lead here by prohibiting all parochial functions on the confession evening for our people.

To create a new tradition we might begin by advising the children not to go out if they are going to receive Holy Communion the next morning. Parents, and adult members of the family, will be canvassed



by the school children not to go out on the Saturday before the monthly Holy Communion of the Holy Name Society, the Sacred Heart Sodality, the Children of Mary, or any other confraternity. Lent and November through Advent are close seasons for movies and dances, we hope.

The ideal to strive for is to make of Saturday evening a Missal evening for the family, as I shall outline later.

5. The old family practice of the parents reading to their children is not as flourishing to-day as it was among our grandparents. Such a fireside gathering knits the family together and opens up for many a child the portals to the fascinating paths of literature. Reading aloud puts the restless feet of a child on a pathway that can still invite his tottering steps as an old man. For the parent who reads and for the family that listens this is a fine lesson in self-control.

We should read for our classes, not for long periods, and thus whet their appetite for more at home. This practice offers an opportunity of introducing our children to Catholic weeklies and Catholic books. Children grow to manhood without relishing through experience the really fine things in Catholic literature. Reading aloud Catholic authors to the family circle often does more to create a love of literature in the young than our prescribed texts and English classes in school.

6. Educating the young to share in the financial commitments of the parish should begin in school days. It would be taught as a form of self-denial. If we can train children so to budget their pocket-money that they put aside a penny for the plate on Sunday we are building well. Giving children pennies for the collection as they leave home on Sunday does not impress the child so much as when the child takes it from his own pocket-money. That hurts, and what hurts is remembered.

7. We Catholic educators are to teach the children in our classes, and their parents when we visit their homes, that all of us should show our appreciation of the faith by DOING something for it. It is not sufficient to feel grateful, or to express our feelings in words. No, a personal question for each one of us is: What can I DO to repay that inheritance? There are many answers to that question.

When what we decide to do calls for self-denial, and we give it

gracefully, we are on the road to holiness, and with perseverance we shall attain it.

Atmosphere in our Catholic Schools means much to us. Religion is in the air we breathe. Among the particles that make that air let us teachers be conscious ourselves, and make our pupils conscious, and then the parents through the pupils, that Catholic Action begins from within when we DO something to pay for the faith that is ours.

To put ourselves out to do something is to lift ourselves out of that deadening attitude of complacency. If we are giving ourselves to any project we cannot be casual and continue doing something that asks a lot from us. Christ uses terrible words when He looks upon the indifferent:

"Because you are lukewarm I will begin to vomit thee out of my mouth."

Paying for the faith through action keeps us enthusiastic. Lou Gehrig, the American baseball champion, sat on the sidelines, doomed to die. After a lifetime in the field it was not easy to sit and watch others, knowing that he would never play again. But there is no revolt in his words to a pressman sitting beside him:

"All these years I've been doing the thing I wanted to do more than anything else in the world, and I gave it all I had in me. The way I figure it, no man could ask for more."

In the arena of asceticism those who gave all they had in them were the saints. They were the champions, and from their lives they could not ask for more, because as long as they lived they spent themselves doing the thing they wanted to do more than anything else in the world.

Those who get most out of living are they whose days are filled with actions fed by their enthusiasm. And doing things is the way to the parent through the child.

J. T. McMAHON.

(To be continued).



# Catholic Poetry and the School Curriculum

If the day should ever dawn when we shall have not only our own system of schools in Australia, but also a thoroughly Catholic curriculum, it may well be that we shall feel the need of drawing more largely upon the works of our Catholic poets in the teaching of English. Every teacher of English realises the value of poetry in teaching children the correct use of their mother tongue. As Horace wrote:

*Os tenerum pueri balbumque poeta figurat,* (1).

But the Catholic teacher naturally feels a certain inconsistency in using poems written by men who were, too often, in their outlook, anti-Catholic like Milton, anti-Christian like Byron, or even professedly atheistic like Shelley. We shall never, of course, be able to dispense entirely with such school classics as Shelley's "To A Skylark," and scores of other similar poems, beautiful and harmless in themselves, but written by men antagonistic to any organized form of Christianity. These poems are part of the very warp and woof of our language, and as such will always be read and studied. But, surely, a larger place could be found on the ideal Catholic curriculum for some of the lovely creations of our own poets. Have we, then, any worth-while body of Catholic poetry from which to draw the poems we should need? Undoubtedly we have. Since the middle of last century English literature has been enriched by a large amount of Catholic poetry, thoroughly informed by Catholic spirit and doctrine. Much of this poetry is excellent in quality; some of it second to none in genius, but, as yet, it is not sufficiently well known to Catholic readers and lovers of poetry. The purpose of this article is to call attention, in a very brief way, to the quantity, variety, and beauty of the Catholic contribution to Victorian verse. The subject, it is hoped, will be not without interest to readers who take a dual delight in theology and poetry.

There is not space here to treat of the Catholic poets of an earlier day. These would include Chaucer, Robert Southwell, Richard Crashaw, John Dryden, and Alexander Pope, although the latter was, as Newman said, "an unsatisfactory Catholic." But it may be said that by the beginning of the nineteenth century Catholic poetry was

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<sup>1</sup> EPISTLES. Lib. 11. i. line 126. "The poet moulds the tender, stammering tongue of youth."

completely dead in England. Not until what Shane Leslie has styled "the clarion call of the Oxford Movement,"<sup>2</sup> had brought large numbers of distinguished converts into the Church, was the voice of the Catholic poet again heard in England. The older Catholics, who had survived—barely survived—from Reformation times, either had no talent for poetry, or else had no desire for it. An unpopular minority, which has lived for centuries in danger of persecution, or outbursts of popular resentment, becomes pre-eminently wary of unnecessary advertisement. So was it with the older Catholics in England. But all this was to change. In 1829 came the Bill of Catholic Emancipation. Soon afterwards began the Oxford Movement, with its emphasis on Catholic theology and ritual. In 1845 the momentous event of Newman's Conversion took place, followed by a great concourse of other conversions in the years that followed. Then, in 1850, came the restoration of the English Catholic Hierarchy, and by 1852 Newman might well contend that the Church in England had experienced a "Second Spring." New life had been given to the old body by a host of enthusiastic and vigorous converts.

If the older Catholics were in favour of a policy of caution, the new Converts felt no misgivings. Newman himself, it is true, was all for prudence, but many of his followers were by no means as cautious as he was. They quickly secured for themselves recognition in theology and Church administration, nor were they slow in making their voices heard in the field of literature. The older Catholics might ignore—perhaps despise—the art of poetry; but the converts brought with them into the Church a rich heritage of English poetry. They spoke the language of Shakespeare, Milton, and Wordsworth; they had been educated in the tradition of English Literature. In the Catholic Faith, which they had embraced, with its vast fields of theology (to them new and largely unexplored) they found ready material for their genius to work upon. The result was something unique in English literature—the Catholic revival of poetry. It may be confidently asserted that the revival was due to the union of two great forces, the tradition of English literature and the doctrines and faith of the Catholic Church. From this union was born an entirely new school of poetry. Whatever credit is due for the resurrection of English Catholic poetry must be given to the Converts, for the movement was almost entirely theirs.

If we try to analyse this new school of Catholic poetry we find

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<sup>2</sup> AN ANTHOLOGY OF CATHOLIC POETS. Introduction pp. 9-11.



certain well defined qualities or characteristics in all its writers. They are dominated by a spirit of fervent religion; by a profound consciousness of the existence of a personal God. Their inspiration is drawn largely from the doctrines of the Catholic Faith; they take their imagery largely from the ceremonial and liturgy of the Church. They show a daring familiarity in their relations with God, which may at times startle us by its boldness, yet is not inconsistent with a spirit of deep faith and due reverence. They insist strongly upon the purifying value of human suffering. Finally, we find in them a strong desire to effect a reconciliation between the impulses of nature on the one hand, and the attraction of the soul by God on the other. The Catholic poets see God as a living, personal Being, not as a blind force in the Universe, nor as a Deistic conception, remote from, and perhaps indifferent to, human affairs, as He too often appears in the pages of English literature. Neither is He a pantheistic God, one with Nature, but remains distinct from and superior to His own creation. Although He is "the Father Almighty" of the ancient creeds, yet, like the patriarchs of the Old Law and the saints of the New, the Catholic poets are not afraid to speak with Him, or complain to Him, in a spirit of reverent familiarity. They think of God in Newman's words as One who is "all Wisdom, all Truth, all Holiness, all Beautifulness; Who is omnipotent, omniscient, omnipresent; ineffably one, absolutely perfect; and such that what we do not know of Him, is far more wonderful than what we do and can."<sup>3</sup>

It may be helpful to organize the Catholic poetry of last century into some regular form, so that it may be seen at a glance just how large a body of poetry we have, from which we could if necessary select the verse for a Catholic school curriculum. To the present writer it seems that the material might be best arranged in the following manner. Placing Newman at the head of the list, we may consider Newman and "The Dream of Gerontius"; then the spiritual significance of Gerard Manley Hopkins; Coventry Patmore's "Philosophy" of Love; the influence of Alice Meynell; Francis Thompson as the poet of liturgical worship; and finally a few words upon some minor poets of the movement, such as Aubrey De Vere, Ernest Dowson, and Lionel Johnson. The hymns of Frederick William Faber have always remained popular in Catholic piety, but we feel that their author definitely sacrificed the career of a poet for the apostolic work he achieved in

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<sup>3</sup> THE IDEA OF A UNIVERSITY. Part 1. Disc. iii. p. 61.

London. Let us, then, briefly consider each of the poets mentioned above, beginning with John Henry Newman.

"No one with the least tincture of taste," wrote the essayist, Augustine Birrell, "can ever grow weary of Dr. Newman"<sup>4</sup>. Most of us will heartily echo his words. Cardinal Newman is incomparably greater as a prose writer than as a poet, yet he has left us a collection of poems, which we would not willingly lose. A glance at "*Verses on Various Occasions*" is enough to show that all his poetry is inspired by religious thought. One or two of his hymns have won undying popularity, but most will remember Newman as a poet by the "*Dream of Gerontius*," one of the most remarkable poems of the nineteenth century. No other poem since the Reformation has so well elaborated the Catholic doctrine of Purgatory. The poem has been criticized for its lack of feeling for nature. Certainly its chief appeal is intellectual (which we might contend is only fitting in a poem which deals with the theme of the dis-embodied soul). The poem as a whole leaves one with a profound impression of the titanic mysteries of another world, and well deserves the majestic music set to it by Sir Edward Elgar for the Birmingham Musical Festival in 1900. In "*The Dream of Gerontius*" we seem to accompany the departing soul beyond the very threshold of death, into "the undiscovered country" of the future life.<sup>5</sup> The poem resembles a picture sketched in black and white. The rest of Newman's poetry reveals the same balance, discrimination, and restraint which marks his prose. If the Cardinal lacked power of imagination and the fire which marks a really great poet, he remained nevertheless an inspiration to Catholics interested in literature throughout the world. A fellow poet could write truly of Newman:

"Sweetly the light

Shines from the solitary peak at Edgbaston."<sup>6</sup>

One of Newman's last acts before he laid aside forever his wonderful pen, was to write to a friend whom he had received into the Church, the Jesuit poet, Gerard Manley Hopkins. Perhaps Hopkins'

<sup>4</sup> COLLECTED ESSAYS. Vol. (1). p. 104.

<sup>5</sup> Note.—The well-known musical critic, Neville Cardus, has an interesting remark on Gerontius in his book, *Music For Pleasure*: "The verses of Newman could scarcely be called poetry until Elgar treated them; like a hard, rocky surface these verses were nothing until the waters of music had flowed over them, and the creeping plants of musical embroidery had worked their roots into its being. Thus softened its stony exterior was seen to contain a heart." (ch. 7. p. 31).

<sup>6</sup> Coventry Patmore. THE STANDARDS.



career is best summed up in his own lines:

"To seem the stranger lies my lot, my life  
Among strangers." (Sonnet No. 44).

The strange, difficult poetry of Hopkins, as complicated as the "Odes" of Horace, and as delicate, baffles and discourages many a reader. Yet, when the hard quartz of the exterior has been broken through, a vein of pure gold is revealed. Hopkins achieved posthumous fame, when his poems were published in 1918 by his friend, Robert Bridges, then the Poet Laureate. Eagerly taken up by moderns, he was hailed by many as the father of modern poetry. It was, of course, because of his daring experiments in rhythm and diction that he appealed to the revolutionary spirit of post-war poetry. But to concentrate on these externals, and to miss the spiritual significance of Gerard Manley Hopkins would be a grievous error. It is precisely the spiritual core of his poetry which gives it value in the eyes of a Catholic. It is true that much natural beauty is reflected in his poetry, as when he writes of a bird poised in the air, or the glory of a star-lit night. But the "deep things" of his poetry are found in spiritual themes. "The Bugler's First Communion," "The Blessed Virgin Compared to the Air We Breathe," and "Felix Randall," show the poet's faith illuminating his poetry. Intensity of feeling, and spiritual desolation are stretched almost to breaking point in the famous group of "Terrible Sonnets." "The Wreck of the Deutschland" is the longest, most difficult, and most famous poem that Hopkins wrote. It deals with the death of five nuns (exiles from Germany under Bismarck's anti-Catholic laws), who were drowned at the mouth of the Thames. As a study of the problem of human suffering, it is worthy to stand with Francis Thompson's "Hound of Heaven," or Newman's "Gerontius," as one of the three most remarkable Catholic poems of last century.

The blaze of popularity on both sides of the Atlantic, which greeted Coventry Patmore's early poem, "The Angel in the House," has long since died down.<sup>7</sup> The far greater achievement of his "Odes" has not yet been fully appreciated. Whereas Hopkins' attitude to the subject of womanhood is restrained and reticent, the attitude of the priest and the Jesuit, his friend Patmore approaches the subject as a layman, the father and the husband. The thrice-married Patmore devoted his

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<sup>7</sup> We might recall the extraordinary popularity at the present time both in America and the British Empire of Alice Duer Miller's remarkable poem, *THE WHITE CLIFFS*.

gifts as a poet to the glorification of the Sacrament of Marriage. For him the love existing between man and woman was a symbol of God's love for man; especially the human soul. This theme is developed in his poetry in a great variety of ways. No doubt, Patmore carried the idea at times beyond the limits of good taste, although he is not without Scriptural warrant in his use of the analogy. Sometimes his "mysticism" (some will object to the term) soared beyond the ken of the ordinary intelligence. He seemed to realize this when he admonished himself:

"Be dumb,

Or speak but of forgotten things to far off times to come."<sup>8</sup>

Patmore's poetry ranges over a wide field: from domestic felicity, to lovely nature poems, one of the best of which, entitled "Winter," has the beautiful lines:

"The gorse-field, by sudden, gold caprice,  
Turns here and there into a Jason's fleece."

There are touching poems of loss, inspired by the memory of his dead wife, like "Eurydice," and one poem full of fatherly tenderness, which finds a place in many anthologies, namely, "The Toys." Less pleasant are Patmore's poems of violent political denunciation (for he hated democracy with all its works and pomps, and viewed its rise last century with anger and despair). But the dominant theme of Patmore's poetry is the idea of love; human love, gradually transformed into divine love. This is his whole "philosophy" of love. The critic, John Drinkwater, has written that in the Patmore of the "Odes" "we have a poet who can find his company only among the greatest of his time."<sup>9</sup> Few, of course, will take the trouble to study the "Odes" of Coventry Patmore, but whoever does so will find in them a rich deposit of genuine poetry, and will probably end by becoming an enthusiast for Patmore's poetry, despite its occasional lapses into the unbecoming.

An intimate friend of Patmore, Alice Meynell, plays a double role in the revival of Catholic poetry. Not only was she a graceful and delicate poet herself, but she exercised a profound influence by means of her personal charm upon most of the poets of the revival. Her strikingly designed home at "Palace Court" was the rendezvous of the Catholic "literati" of the day. There she presided, as a graceful and intelligent hostess, like one of those brilliant women of the French

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<sup>8</sup>VESICA PISCIS.

<sup>9</sup> VICTORIAN POETRY. Part (1). Vii. p. 118. -



"salons." An enthusiastic help-mate of her literary husband, Wilfred Meynell, the mother of a large family, and a public-spirited woman, she yet contrived to write poetry which has won the highest praise. Her verse is slender in bulk, chaste in diction, restrained in imagery even to the point of coldness; but there is fire there too, none the less intense because it is not allowed to break forth into uncontrolled passion. "To A Daisy," "St. Catherine of Siena," "A General Communion," and "The Crucifixion," are some of her poems, instinct with the very spirit of Catholicism. But nothing, perhaps, describes her so well as her own exquisite little poem on the lady of her ideal, "The Shepherdess":

"She walks—the lady of my delight—

A shepherdess of sheep.

Her flocks are thoughts. She keeps them white;

She guards them from the steep;

She feeds them on the fragrant height,

And folds them in for sleep."

The place of Alice Meynell in literature is definitely assured, even outside Catholic circles. Religion, poetry, natural scenery, womanhood, maternal feeling—these are the well-springs of her verse, and of them she has written admirably. But some will always feel that her greatest achievement was the inspiration which she gave to Francis Thompson, and her share in rescuing that forlorn outcast from his misery.

Francis Thompson is undoubtedly the best known and most popular of English Catholic poets. His unswerving orthodoxy and keen insight into the beauty of liturgical worship are due, no doubt, to the seminary training he received as a youth. He was judged by his superiors to have no vocation to the ecclesiastical state, and the events of his subsequent life bore out the wisdom of this decision. With daring familiarity, an astonishing richness of poetic style, and a wonderful imagination, Thompson is one of the most remarkable religious poets of English literature. He is the poet "par excellence" of liturgical worship. Holbrook Jackson writes of him:

"Few poets, indeed, of any time have surpassed his technical skill or the prodigality of his literary inventiveness; but, beyond that the spirit of the hour breathed into his verse a new avowal of mysticism, and it informed his orthodoxy with so sweet and beautiful a sense of life, that those who were old in the convention of Rome must have marvelled at the beauty of their inheritance."<sup>10</sup>

"The Hound of Heaven" is probably the most popular Catholic poem in English, and it is an epitome, not only of Francis Thompson's own life, but of his age. It is a cry raised against the overwhelming materialism of the prosperous Victorian era. This poem, better than any other, embodies all the characteristics of the Catholic Revival of poetry. As Thompson moved about London, a queer, erratic figure, yet never without an air of distinction and courtesy, he carried with him one of the most richly-stored minds in England. To the material world about him he was entirely indifferent; but he was keenly alive to the reality of the spiritual world. In some of his own best lines he wrote:

"The angels keep their ancient places—

Turn but a stone and start a wing!

'Tis ye, 'tis your estranged faces,

That miss the many-splendoured thing."<sup>11</sup>

No words could better express Thompson's spiritual outlook in the midst of the materialistic world of his day.

Out of the many minor Catholic poets, we may mention three (chosen a little arbitrarily), Aubrey De Vere, Ernest Dowson, and Lionel Johnson, as perhaps the most outstanding. Aubrey De Vere, who might be called the Catholic Keble, concentrated mainly upon the themes of the Incarnation, and the history of Ireland. He has left a body of quietly contemplative poetry, some of it high in quality, as for example "The Year of Sorrow, A.D. 1846-7." Ernest Dowson, one of the "decadents" of the 'nineties, reveals in his "Poems" a fine Latin flavour, acquired from his study of the classics. Low as he sank materially, he never lost sight of the ideal holiness of his Faith, and a few of his poems will always find a place in anthologies of Catholic poetry. We might mention only "Extreme Unction," "The Carthusians," and "The Nuns of Perpetual Adoration." Dowson's tragedy was that he had no Alice Meynell (like Thompson) to rescue him from misery. Lionel Johnson is also strongly classical in tone, and his verse is marked by a certain delicacy and refinement of taste. His poems, "Oxford," "By the Statue of King Charles at Charing Cross," and "The Dark Angel," to name but three, are of considerable value in any collection of Catholic verse. These minor poets may survive only by an occasional piece in anthologies, but all of them have, in some of their poems, touched the very pulse of Catholic spirituality.

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<sup>11</sup> IN NO STRANGE LAND.

It may be that their poetry, as a whole, was of too light a texture to make much impression beside the more dazzling tapestries of their contemporary, Francis Thompson.

Completely inadequate as is this brief survey of Catholic poetry of the nineteenth century, it may nevertheless give some indication what has been achieved by English Catholic poets since the revival. Widely as the poets of the movement differ in style and technique, they are united in the possession of a common Faith. Different aspects of Catholic doctrine appeal to each poet, but, if we distil their verses, the result is always the same, some element of Catholic belief emerges in the process. This school of Catholic poets lays emphasis upon the mysteries of the Incarnation, the Person of Christ, Our Blessed Lady, the Saints, and the Sacraments, as well as other specifically Catholic truths; a fact which lends life, and warmth, and colour to its poetry. It is true that the language of theology is mainly prose, but, too often the theologian becomes dry, formal, and uninteresting, whereas the Catholic poet takes a theological truth and clothes it with beautiful and appealing imagery. The Bible itself is not without its poetical books.

Practically every writer of this group of Catholic poets achieved some really great poems. Their newly-found Faith did but add intensity of conviction to their verses; considered apart from its religious core, their work can have but little significance. One and all, from Newman to Thompson, they set themselves fairly and squarely against the growing materialism of the Victorian era with its wealth, prosperity and world power. To this they opposed a spiritual outlook, ascetical renunciation, and the value of human suffering. Their work is a splendid protest against an age of crude materialism. With the important exception of Gerard Manley Hopkins, they were content with the traditional forms and metres of English poetry. If they failed to secure in their own day the hearing they deserved, it was, perhaps, because the great Tennyson had stolen the applause of the Victorian audience—to say nothing of Browning, Arnold, Swinburne, and Rossetti. It is not to be wondered at if “the still small voice” of Catholic poetry could scarcely be heard amidst such a chorus of mighty voices. As we read with a pang of regret during these days of the destruction of so many European churches, lovely relics of Catholic culture and piety, perhaps at least the creations of the Catholic poets may escape the blast of bursting bombs.

To come back to our starting point, we may say without fear of



contradiction that the Catholic revival in literature has given us a body of poetry, distinctively our own, of which we may well be proud. The revival was not confined to the nineteenth century, but has continued to the present time. As Francis Thompson, Alice Meynell, and the other poets of the movement passed away, new fingers caught up the poet's pen. G. K. Chesterton will be remembered by marching poetry, full of the colour and vigorous life of the Middle Ages; Hilaire Belloc, too, has proved himself a poet of no mean stature, while Alfred Noyes has given us some poems destined not to die. Across the Atlantic we have the lovely poems of John Bannister Tabb, each as light and graceful as a snowflake, and the delightful work of Joyce Kilmer, breathing the spirit of Catholic piety. These are but two among many. What we may not unreasonably hope for is this, that the voice of the Catholic poet may never again cease to be heard in English literature, as it *had* ceased to be heard at the beginning of the nineteenth century. Finally, if ever we do become convinced of the need of more Catholic poetry on our school curriculum, it will be an easy matter to compile some splendid anthologies from the rich and copious material at our disposal.

JOHN D. CONLIN, M.S.C.

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NOTE.—Quite an extensive list of books on the subject of Catholic Literature is now available. The few which follow will, perhaps, be found useful by those interested in the subject:—

CATHOLICISM AND ENGLISH LITERATURE. Edward Hutton. Lond., Frederick Muller Ltd., 1942.

THE WELL OF ENGLISH. Blanche Mary Kelly, Litt.D., Harper Brothers, N.Y., 1936.

THE CATHOLIC LITERARY REVIVAL. Calvert Alexander, S.J. The Bruce Publishing Co., Milwaukee, U.S.A.

THE CATHOLIC SPIRIT IN MODERN ENGLISH LITERATURE. G. N. Shuster, N.Y. The Macmillan Co., 1928.

AN ANTHOLOGY OF CATHOLIC POETS. (Compiled by Shane Leslie). Burns, Oates and Washbourne Ltd., 1925.

THE STORY OF CATHOLICISM IN ENGLISH LITERATURE. Rev. G. O'Neill, S.J., M.A. (Aust. C.T.S.).

# Altar Breads

Advice on the question of Altar Breads was sought from quite a few people with much experience on the matter, and the opinions expressed are here correlated into a sequence that may be useful to all those interested,

## *Breads, and Their Sizes.*

The size and thickness of Altar Breads must be arrived at by common estimation from a consideration of their purpose. There is not any regulation in the matter.

Breads that are too thin or too small are hard to handle. They are affected by a kind of magnetic static, as thin paper is, and they are inclined to stick together. It is understandable, too, that a limit would easily come when one could say that the consumption of them is not a refection; that is, they may completely dissolve before being swallowed.

Breads that are too large or too thick are inclined to be brittle and break easily; also, because it is hard to cut them cleanly they shed a lot of dust and crumbles.

The size 1 2-16 ins. diameter was usually adopted up to the present for small breads, and it has been suggested that it be increased to 1 3-16 ins. The difference is so little that those who have cutters 1 2-16 ins. might well continue to use them, and all new cutters might be 1 3-16 ins.

The large breads have always been cut to 2 4-16 ins., and that size might well be standardised.

As to thickness: one machine is variable, and breads have been and are being baked on it satisfactorily from 10 thousandths of an inch to 30 thousandths of an inch thick. These extremes actually are being used. The machine is set at the factory at 20 thousandths of an inch. That thickness was arrived at after considerable testing, and should be standardised. That is, variation should not be aimed at without some very good reason.

## *Baking.*

Success in baking Altar Breads comes from taking pains in different ways, viz.:

The ingredients of the batter are wheaten flour and ordinary water; any departure from this may easily invalidate the Holy Sacrifice. The flour should be the best obtainable, and should be sieved and mixed in an enamelled dish. The first factor that has an impor-

tant bearing on success is the time and patience used in the mixing. It should be beaten until it is thick and creamy. This cannot be secured in a minute or two or in five minutes. One authority maintains that any large quantity of batter should be beaten for three-quarters of an hour. It should then be left to stand for at least three or four hours before baking. If the batter is too thin or liquid it will curl after baking.

When ready for baking the current is switched on and both plates are rubbed with beeswax (better than olive oil). During the baking, after every third or fourth sheet the beeswax should be applied. After waxing, the plates should be rubbed dry with a clean cloth.

The plates take a short time to heat, and a rough test of the heat necessary is to place a drop of water on the bottom plate; when it fizzes off heat is right. If the plates are not hot enough, the batter will stick in a sodden state to the plates. If the plates are too hot the batter will burn as well as stick.

A short experience will enable the heat to be gauged accurately. The first sheet at each baking will be in the nature of a test. Even if well baked, it may be discoloured. It will not be necessary to keep the current switched on continually. It is not so much a question of sparing current as a question of keeping the temperature from getting too high. It may be found that switching on for one sheet in five will give a good working temperature.

Holding the plates only as far apart as is necessary, the batter is placed on the bottom plate; then the plates should be closed quickly and *gently*, avoiding as much as possible any spattering. The top plate is then pressed until the spring catches. If this pressure is not used, and if the spring catch does not function, the sheet will not be uniform, and will probably be rough and blistered.

The amount of batter to be used varies, of course, according to the size of the machine. Correctness will come from experience. Too much batter will form an uneven, lumpy bread, because the pressure will not be sufficient to expel the excess. Too little batter will result in uneven thickness and a patchy surface.

The waste batter around the edges of the plates should be cleaned off with an old fruit knife or fish knife. Steel knives should never be scraped on enamel surfaces.

The time necessary for the actual baking does not vary very much, but is a question of seconds; and, again, must be left to experience.



When it is decided that the sheet is finished, first release the spring catch, thereby relieving the pressure between the plates, and then lift the top plate quickly. That little first release of pressure before lifting is the secret of getting the sheet to come away from the plate easily and unbroken.

Again, skill and experience count; but the best, whitest and glossiest bread is baked at the lowest working temperature.

#### *Cutting.*

Breads should not be cut while fresh, and they should not be cut on a dry day (for instance, when a westerly wind is blowing).

If it is necessary to cut breads when they are still fresh or when the atmosphere is dry, it will help considerably if the sheets are put in some container which can be covered with a towel; afterwards steam from a boiling kettle can be introduced into the container.

Before use breads should be placed in container holed like a sieve, and should be shakened thoroughly to get rid of all small, loose particles.

#### *Time Factor.*

With regard to the time that Altar Breads may be kept before use, a safe rule is that they be consumed within one month from the day of baking. There was a decree of the Sacred Congregation of Sacraments in 1919 which forbade the practice of baking them only every two or three months. On the other hand, the old, familiar rule of Saint Charles Borromeo was twenty days. The general teaching nowadays seems to favour one month. Religious Communities who make Altar Breads for despatch elsewhere would be well advised to stamp each packet with the date of baking.

The word experience has been used many times in these instructions. A very senior priest who was consulted in the matter finished his advice with the words, "*USUS TE PLURA DOCEBIT.*"

J. MEANY,  
St. Mark's, Drummoyne.

# The Legion of Mary

It may seem presumptuous, at first sight, to write on the Legion of Mary at this stage when, recently celebrating its twenty-first birthday, it was found that not only was it established in almost every diocese in Australia, but is widely known to Catholics in India, China, Africa, Japan, the Americas, as well as in the countries of the Old World.

There are however, certain aspects of this vigorous, modern, apostolate which, if they were more widely known amongst my brother priests in Australia, would help to reap a richer harvest (if that were possible) than is being reaped at the present time.

The Legion has found a loving home in Australia and has already proved in its short decade here, according to the testimony of many bishops and priests, that it can work wonders wherever established, "in restoring all things in Christ." The writer modestly claims an intimate knowledge of its workings because of having been connected with it as Spiritual Director for half of its entire existence. My first meeting with the Legion was in Rome in 1930, when some Legionary priests and members went there on a pilgrimage. It is a cherished memory to have worked in Dublin, the Legion's Vatican, and to have at the invitation of the founder, Frank Duff, given one-day retreats to the "down-and-outs" gathered in from the city's lodging-houses in the slums and lanes; to have helped, if only in a small way, to make more pleasant the lives of these wonderful (converted) girls, who formerly made a living by prostitution in the streets and in the dockland of one of the most Catholic cities in the world, now housed in the Legion's hostel "Sancta Maria"; to have met and mingled with the hundreds of "down-and-outs" who, through the "Morning Star" Hostel and through the Legion were made to feel that there were still kind people left in what was to them a cruel and bitter world. Looking over the Legion's twenty-two years' work and progress, we cannot but truthfully declare "*vere digitus Dei est hic*"! As His Grace, Dr. Finbar Ryan, O.P., Archbishop of Port-of-Spain, said recently, "Nothing could be a more clear act of Providence than the starting of the activities of the Legion of Mary."

## THE ORIGIN OF THE LEGION.

The Legion began in a very small, poor way, as is often the case with God's work, through human instruments. It began, as Cecily

Hallack puts it, "with a borrowed dignity." It was a Wednesday night, September 7th, 1921. The meeting place was Myra House, which belongs to the St. Vincent de Paul Society in Francis Street, Dublin. Those who know Dublin can well appreciate the atmosphere of this drab street, an atmosphere other-worldly, where the supernatural meets one wherever one looks. The men respectfully raise their hats as the priest passes by; the women, some of whom make a slight genuflection, modestly whisper, "God bless you, Father." When the Angelus bell rings out, the pulsating life of the street dies a sudden death, as all make the Sign of the Cross, to recite this age-old prayer. In this street the birth of the Legion took place on the eve of the Feast of the Birth of Our Lady herself.

It did not grow mushroom-like overnight. The first Legionaries began to visit the South Dublin Union Hospital, which is the Sisters of Mercy's great institution for the poor, and each week the little group met to discuss the results of their visits. Their spiritual reading was always from De Montfort's "True Devotion to Mary." With two candles lighted, two vases of flowers, and a statue of Our Lady on the table before them, little did they think, that first night, that before long this scene would be copied in the five continents of the great world and that the only difference would be one of language, as other Legionaries would unite in Prayer and action with them from Burma to Canada, from Japan to England.

I know, or knew, most of those who made up that first little group. Almost all happily living; a few have gone on their way to wear the Legionary's crown. There was Father Toher, Father Creedon, Frank Duff, the founder, and Mrs. Kirwin, the Legion's first President—fittingly enough born in Australia. Up at the old Dublin Union, an old aunt of mine, a Sister of Mercy, must have eyed them carefully as they entered on their first Legion visit. Mrs. Kirwin is dead. I saw her for the last time in 1936 in her modest home off Francis Street, Dublin. Many a tear fell as her coffin was carried out of the Augustinian Church commonly called "John's Lane" (she was an Augustinian tertiary) a few years ago. The greatest tribute that can be paid to the dead was eloquently evident—the poor were there in thousands at the funeral.

The Legion crossed the sea to Scotland in 1928, and to London in 1929. Two years later it found a home in many dioceses in India. In 1932, through the foresight of a Melbourne priest, Very Rev.



Father Bakker, P.P., the Legion began a fruitful apostolate in Australia. Thus the expansion of the Legion was wide and rapid in America, Africa, China, Japan, and in the last few years in unoccupied France. Recently it set up house in Paris under the shadows of Notre Dame. Having just celebrated its 22nd birthday, it numbers four millions. Truly, God has blessed it in every way. Has ever a Catholic movement spread with such rapidity and produced such results as this? According to statistics it is still spreading at the rate of from three to four Praesidia or groups each day.

### *THE LEGION IS CATHOLIC ACTION.*

An opinion often heard is that the Legion is not a true form of Catholic Action. This is entirely false. Pope Pius XI. defined Catholic Action as "a participation of the laity in the Hierarchical Apostolate." It is a true apostolate composed of the laity, but legitimately constituted, aided and sustained by the bishops, and is intended to bring souls, families and nations into the Kingdom of God. The bishops are placed by the Holy Spirit to rule the Church of God; therefore the members of Catholic Action groups must have a definite mandate from the hierarchy.<sup>1</sup> In the first page of the Handbook, the Legion of Mary defines itself as "an association of Catholics, who with the sanction of the Church and under the powerful leadership of Mary Immaculate, have formed themselves into a Legion for service in the warfare which is perpetually waged by the Church against the world and the evil powers."

The Legion is as docile at the hands of the bishop, as the novice to the directions of the novice-master. It places itself completely, within the framework of its constitutions, at the call of bishop or pastor for its work in the harvest of souls. Wherever a soul needs help; wherever a person has become lax or fallen away—there the Legion becomes a veritable "venator animarum." It seeks out the spiritually and materially poor; it gathers in the sinners and brings them to receive the priestly ministrations to gain again the friendship of God; the good it tries to make more perfect—and all the time the Legionary has a primary duty of his own personal sanctification. Many bishops in several parts of the world, and indeed some Australian bishops, have given the Legion a mandate creating it official Catholic Action in their dioceses. In this matter, it is for each bishop

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<sup>1</sup>Fr. Goodman, M.S.C., "Handbook of Catholic Action," p. 8.

to decide to what organization he will give a mandate for Catholic Action.<sup>2</sup>

In this regard, a few quotations from eminent ecclesiastics who are competent to judge the Legion will clarify the above. His Excellency Most Rev. Mgr. Riberi, Apostolic Delegate to Missionary Africa, prior to his present appointment was secretary to His Excellency Most Rev. Pascal Robinson, O.F.M., Nuncio to Ireland, and since the Nunciature is situated in Dublin, he came to know Frank Duff and the Legion intimately. In a letter addressed to the bishops in the territory of his jurisdiction Archbishop Riberi says: "*The Legion of Mary is Catholic Action, decked out in an attractive and alluring form, throbbing with life so that it wins all to it. So far I like to think that it is the nearest approach to the ideal of Catholic Action as fostered by the Holy Father.*"<sup>3</sup>

The Legion and the priest are one. He is not just its chaplain; he is a Legionary. Here I feel I will be pardoned for giving a lengthy quotation, but it is from a pen of a specialist and is a masterpiece of precision in thought and economy in writing on the matter under discussion. Father Ripley, of Liverpool, England, writing in the American "Homiletic and Pastoral Review" last year says: "The Legion does not regard itself as a lay organisation, with 'Lay' spelt with an aggressive capital letter. That species of Catholic Action might be taken to suggest a separateness from and an independence of the priests. In the Legion the priest is an absolutely essential part. He regards himself as a Legionary, and the idea of clerical and lay (in the sense of the artificial distinction drawn by some writers on Catholic Action) do not enter the minds of Legionaries. Not only does the Legionary of Mary depend upon the approval of the Ordinary and of the parish priest for its establishment in any diocese or parish, but it will never engage in any activity whatsoever without the approval of proper ecclesiastical authorities. What is more, the Legion, co-operating with the Hierarchy in its apostolate, looks to the clergy not only to direct its work but to form its members. . . With all possible humility and deference, treading as an amateur in the steps of the specialist, might I suggest that in public pronouncements about Catholic Action . . . there has been far too much insistence on the

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<sup>2</sup>Cfr. Splendid Article, Bishop and C. Action, p. 139 Emmaus. July, 1943.  
Rev. Dr. Bourke, C.M.

<sup>3</sup>Full text of letter in Cecily Hallack's book, "The Legion of Mary," p. 141.

platform, the study group, the address, the social question—and *not enough insistence upon action*. After all, Catholic action must be action. . . . Surely the essential idea of Catholic action is to aid the priest in his work, and that work, in what concerns the apostolate, is in the main personal contact with souls, their pursuit and development. On these lines I make a *deliberate* plea for the Legion of Mary. All the while it insists on action; . . . The Legion of Mary is doing the essential thing, the pastoral work of the Church, the very core and heart and essence of Catholic Action.”<sup>4</sup> I heartily make my own the sentiments of the author. One archbishop in Australia has expressed the wish to have “a Praesidium in every parish and a Junior Praesidium in every school.”

Very Rev. Dr. McQuaid, C.S.S.P., President of Blackrock College (now Archbishop of Dublin), who many years ago started the first college Praesidium, said: “I look to the Legion of Mary to develop in our boys a chivalrous love of Our Lady, even of affection towards the drudgery of daily life, especially a readiness to place oneself, with obedience and intelligence, at the service of the parish clergy.” The Archbishop of Manilla, Dr. Doherty, called the Legion of Mary “the highest expression of Catholic Action.” The Most Rev. Dr. Roche, S.J., calls it “Catholic action par excellence.” Finally, let me quote His Excellency Archbishop Gijswijk, O.P., Apostolic Delegate to South Africa, “the Legion of Mary clearly aims at going to the very core of Catholic Action.”

#### *THE LEGION'S APOSTOLATE TO CATHOLICS.*

The mission of the Legion extends to all. Visitation is a weekly work, with the Legionaries going two-by-two in search for souls to win them for Christ. They visit “the most wretched and dejected of the people—prisoners in gaol, the down-and-out in poor lodgings and tenements, even those driven to live by sin and vice, as well as the people of every house in several congested city parishes.”<sup>5</sup>

The secret of Legion success is the personal contact with souls in a parish. The careless and the lax are visited, and the simple and quiet exhortation of these zealous apostles cannot but produce effect. They are the pastor's right hand. They help to establish the family rosary, assist in getting new members for the sodalities, bring the children of lax parents to instructions, to Mass and to the Sacraments.

<sup>4</sup>“The Homletic and Pastoral Review,” U.S.A. 1942, p. 414.

<sup>5</sup>Cfr. “Pastoral Visitation in City Parishes,” A.C.R., January, 1943, p. 41, Fr. Bernard O'Connor.



They organize retreats for many but particularly for the down-and-outs. The writer well remembers conducting such one-day retreats for groups of sixty men taken from Dublin's poorest and meanest lodging houses. These men, sought after by Communists, often soured by lives of poverty and hardship, are thus brought back to the practice of their faith.

There is one work, however, which needs special mention. The professional street-women by reason of the places wherein they reside cannot be visited by the priests, but they, too, have souls to save, and are often more sinned against than sinning. We hope to meet them in hospital when the faltering breath shakes their poor diseased and emaciated bodies. The Legion's first great work was the visitation of professional prostitutes. In Blank Street, Dublin, thirty-one professionals lived. They seemed hopeless. The Legionaries visited them and made friends with them. Twenty-three of them attended a Legion Retreat and not one of them, sixteen years later, had returned to their former life of sin. Here in Australia that same work goes on and the Legionaries search out these unfortunate sinners. In Brisbane, for instance, one Praesidium meets at the Archbishop's House each week, and its sole work is the visitation of women who live by vice. So it is, too, in Melbourne, Glasgow, London and other cities. Whenever a soul lives away from the friendship of God there is a labour of love for the Legion of Mary.

#### *MISSION TO NON-CATHOLICS.*

The war has shown how hungry non-Catholic men are for Christian doctrine. In the fighting forces they find that Protestantism is empty-handed, and that it is spiritually bankrupt. It need not be wondered at, therefore, that in one brigade of the famous Ninth Division, A.I.F., it was recently found that approximately forty non-Catholics were under instruction. Too long have we waited for the non-Catholics to come to us. "Go into the whole world and preach the Gospel to every creature" is still a command. To non-Catholics the Legion of Mary has a mission. In a letter the writer had recently from the founder, Mr. Frank Duff, it was stated that the Legion is now conducting Retreats for Protestants in Dublin, Belfast, London and Liverpool. I quote from the letter: "strange to say, it is in Belfast—where one would imagine the obstacles to be at their worst—that the greatest achievement has been secured. Of the total number of those who have participated in the Retreat so far held in that city one-third have actually been received into the Church."

The writer is at present Spiritual Director of a Praesidium of men taken from the U.S. Army and the U.S. Navy. In the few months of its existence they have contacted many non-Catholics in their own units, five of whom have already completed instruction and have been received into the Church. There is a big field white to the harvest in the Legion's mission to non-Catholics. Recently it was pointed out that if every Catholic in the world brought one convert into the Church each year, and if those converts joined with the other Catholics in a similar work, the whole world would be Catholic in less than three years.

#### *THE LÉGION IN THE ARMY.*

The Legion is doing wonderful work in the fighting forces. In Malta, in Tobruk, Milne Bay and Port Moresby, and in our own Australian camps, wonderful reports have been related. At Milne Bay, Port Moresby, in the jungles of New Guinea and Northern Australia the Rosary can be heard every night as the Legionaries gather the Catholic men to the Chaplain's tent for the recitation of this beautiful ancient prayer. The writer has intimate knowledge of three such Praesidia, two in A.I.F. Units and one in the U.S. Forces. The zeal displayed and the work accomplished by these men enduring the hardships of army life is worthy of a great apostolate. The chaplains who are fortunate in having a Praesidium in their units regard it as their most valuable asset.

In Australia the Deputy Chaplain General suggested that every chaplain should try to establish the Legion of Mary. In England the R.A.F. is claimed to be the most "legionised" body in the world. In Ireland the Senior Chaplain has issued instructions to have a Praesidium established in every military unit throughout the country.

The Legion is now a world-wide organization which we priests cannot ignore. It is doubtful if any Catholic organization has ever spread so rapidly over the whole world and produced such results. Its prayers are now printed in forty languages. One of the most remarkable Praesidia, perhaps, is one composed entirely of lepers at San Lazaro Hospital, Manila. In Australia to-day we have approximately 500 Praesidia.

May the Legion of Mary ever continue to kindle everywhere the fires of Divine Love; to enlighten those in darkness and in the shadow of death; to inflame those who are lukewarm; to bring back life to those who are dead in sin.

THOMAS HUNT, O.S.A.

# In Diebus Illis

## V.

### THE HUNTER RIVER.

As one might expect of a place so close to Sydney, the mouth of the Hunter River was discovered early in our history. It was first entered, quite by chance, in 1797 by Lieutenant John Shortland who, part dare-devil and part hero, was the man who in 1803, while lying off Alexandria, landed a party with whose help he flew a kite over Pompey's Pillar, hauled over it a rope and then a rope ladder, and climbed 160 feet to the top just to drink the King's health; and in 1809 with a frigate of 40 guns and 200 men engaged four French ships of the line which, mounted with three times his number of guns and outnumbering his manpower by seven to one, blew him to pieces; but it took them 75 minutes to do it.<sup>1</sup> There was nothing so spectacular in the expedition which resulted in the discovery of the Hunter River. He was merely looking for a band of escaped convicts, and on his return down the coast took shelter in the estuary. His report to headquarters told of promising evidence of coal, of cedar, and of a fine stream coming down which he named the Hunter's River, but the Governor thus honoured paid little attention. There were, however, enterprising people in Sydney even then, who saw the possibilities of what had become known among them as the Coal River—Simeon Lord, James Underwood, Hugh Mehan and Palmer were to the fore and shipments were brought to Sydney. A cargo of one hundred tons of coal sent to India by two of the above was the first export of any kind from Australia. Governor King, who succeeded Hunter, sent a party to explore and take over the settlement, but because of difficulties of control it was abandoned for the time being. In 1804 it was re-established under Lieutenant Menzies as a penal centre to which the worst offenders and the Irish political prisoners of the '98 and subsequent troubles were sent. Menzies wanted to call the place King, after his patron, but Macquarie thought it irreverent to use that word except in reference to Royalty. It was thus and then that the name Hunter's River, and Hunter River became permanent and the port known as Newcastle. To the unfortunate prisoners it was hell-on-earth, as Norfolk Island became later on. The wretched system took atonement for

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<sup>1</sup>Aust. Encyl.



their sins, whatever those sins might have been, by long hours in the pits, in the forests where they hauled the cedar logs like beasts flogged to exhaustion, in the kilns where they treated shells for lime which, carried in sacks through the water to the boats, sizzled and burned into their lacerated backs red raw from the lash. There was, of course, no provision made for the religious needs of the Catholic convicts, and for that matter very little care was taken of any denomination in the early years of the establishment. A crude temporary structure was put up to serve as a church about 1812, the resident surgeon was the clergyman and all hands were marched in. Five years later a very handsome building, called Christ Church, with an elegant spire, was erected during the term in office of Captain James Wallis, but it functioned on the disciplinary basis of compulsory worship and the practitioner was still the preacher. In 1820 Macquarie urged on Earl Bathurst the necessity of sending three additional non-Catholic chaplains to the colony, one for Newcastle; and the next year the Rev. George Middleton—the first minister of any denomination to officiate on the Hunter River—took up his duties. That was about the time of the arrival of Fathers Conolly and Therry. Chroniclers of early Catholic Australian History get over a sea of troubles by making Father Therry's name a handy stop-gap. "Father Therry, of course, visited, or Father Therry must have visited, etc.," surmounts a lot. The wonder is that Father Therry distributed himself as widely as he did and as early as he did; but it would have been quite impossible for the much-travelled pioneer to have visited all the places where his admirers have placed him. In the first stages of his career he had enough work around Sydney and its environs to keep many men busy, and perhaps Father Conolly did more on the Mainland than he is given credit for. Columbus Fitzpatrick, who when a business man of repute in Goulburn in the 'sixties wrote his reminiscences, claimed that he did. Fitzpatrick was a lad in Sydney when the two priests came there, being too young for a trade, he acted as guide, philosopher and altar boy to the newly-arrived clergy, and saw quite a lot of them. A pamphlet he wrote on Father O'Flynn and his times has disappeared, but the memoirs which he sent to the "Southern Argus," Goulburn, and to "The Freeman's Journal," Sydney, narrate much that is noteworthy.

"In 1822 I accompanied Father Conolly to the penal settlements of the North. We got a passage in a little Government brig called The Nelson, and made Newcastle without difficulty where we went ashore, but Major Morisset, the Commandant, was

not fond of priests, so Father Conolly did not remain but continued his voyage to Port Macquarrie where he met with a very different reception from Captain Allman, the Commandant of that place. Father Conolly was entitled to respect and attention as an official chaplain going to minister to the religious wants of the soldiers and prisoners of his own religion, but although Captain Allman was not a Catholic he not only gave him all the honour due to his position, but took him to his own table and made as much of him as if he were a brother. I had a fine time of it for the fortnight we remained there, and was very sorry we did not remain longer. I remember a great tall blackfellow called Bob Bassett they had at the settlement to catch bushrangers. Father Conolly was a very stout-hearted man or he would not have gone to Port Macquarrie at that time, as steamers were not thought of, and there was a very bad bar or sand-bank at the entrance of the harbour over which the surf beat at times in a fearful way, but his duty impelled him and he knew no fear. We had a severe squall at the Seal Rocks, but got back to Sydney without any accident. Shortly after this Father Connolly went back to Hobart Town, from which place he never returned. I went there to him in 1824 and remained about eighteen months, my principal business being to serve Mass until, just as I left, a lad by the name of Hogan was drilled into that much goodness. When I went to Hobart Town there was another priest there whose name was Father Coote. He came out as a missionary and brought a large quantity of books, vestments and altar plate from Dublin, but, like Father O'Flynn, he came away without the necessary credentials so that Father Therry and Father Conolly could not acknowledge him as a priest until he went to the Mauritius, where Dr. Slater, the bishop of the place, resided. I saw him in Sydney before he went, but he never returned to these colonies. . ."

In the above extract the date given for the visit to Newcastle and Port Macquarrie is interesting. Father Conolly, according to the histories, went to Tasmania in 1821 and did not visit Sydney again. Columbus Fitzpatrick says that after the tour of 1822 he "went back" to Hobart and never returned. These reminiscences are about as good as those of anybody else. They were written forty-five years after the events chronicled and the dates may be approximate; still most of the facts can be checked up and appear trustworthy. Morisset and Allman are true to life, and the brig *Nelson* is near enough, for a remembrancer of five and forty years. There was a brig, "*The Lady Nelson*," doing service to and from Port Macquarrie at that time, and though there is a report that she piled up on the bar in 1821, she must have been floated

off as there is a further report that she was seized by pirates four years later.<sup>2</sup> Then again the reference to Father Coote is borne out by what Cardinal Moran has to say of that mysterious ecclesiastic, who was finally got out of the country by Father Conolly with the assistance of The Colonial Office and Dr. Poynter, of London.<sup>3</sup>

While Newcastle was still a reformatory, the good soil higher up the river and adjacent to it attracted settlers at Maitland, Morpeth, Raymond Terrace. At first permission was given to a favoured few to take up land in those parts, but in 1818 Macquarie removed the barriers and general settlement began. A town was established at East Maitland in 1829, and West Maitland came into being in 1835.

Father Therry was on the scene before either township was laid out. In a letter from Newcastle dated October 29th, 1827, and which appeared in "The Australian" (Nov. 2nd, 1827), the writer says:

"The Reverend J. J. Therry has been here during the last fortnight. He has twice celebrated Mass at Newcastle (on Sunday and Sunday week), and has made in the interval a tour into the interior. His arrival has been hailed by all good Catholics with enthusiasm. The Venerable Archdeacon (C. of E.) has also made his appearance amongst us. He came here on Saturday last overland from Port Stephen, and set out to-day for Wallis Plain. He proposes, I believe, returning to Sydney by land conveyance."

In an earlier issue of the paper (January 31st, 1827) a new arrival gives his impressions—

"I made my conge to the streets of Sydney with great pleasure in January, as everybody was talking of the sudden death of the baker, and the newly-imported and noisy bell of the Scotch Parson was tolling the news with its iron tongue not into the ears only but into the heads of His Majesty's liege subjects . . . Newcastle was up to a few years ago a Government establishment for convicted men. 1,400 to 1,500 men used to be employed in digging and recovering the coal from the pit . . . Newcastle in the interval between being occupied by the prisoners and the residence of free immigrants has gone to ruin. The church, which some years ago was a highly-respectable place of worship, with a lofty steeple for a landmark serving for an entrance into the harbour, is now shorn of its beauty and remains without its spire. The cause of the town's decay at that time was the Government owning the coal works and working them with prison labour."

Father Therry visited the Hunter River frequently in the following

<sup>2</sup>H.R.A.

<sup>3</sup>Ibid.



years, but the purpose of these pages is to tell of the development of the Church in Inland Australia from the time of the arrival of the priests who came in '38, because that is broadly the starting point of the parishes outside Sydney and its neighbourhood. The Hunter River is the exception, for although the real work began there at that time, as in Melbourne, Goulburn and Bathurst, Maitland had a resident priest as early as 1835. The first permanent pastor stationed there was Father James Watkins, who is the Mystery Man of the early period—suddenly appearing from nowhere, just as suddenly disappearing into nowhere again, and again emerging from nowhere looking fresher than ever. In 1930 enquiries were made about him in England on the centenary of St. Joseph's Church, Bugle Street, Southampton, which was built by him; and Father James Conolly of that parish submitted some facts of Father Watkins' early life to Dr. Eris O'Brien, of Sydney, asking him to add what was known of his career in Australia. From their combined notes and from others taken from "History of the Catholic Church in South Australia" by the late Monsignor Byrne, D.D., V.G., the story runneth thus:

James Watkins was born at Monmouth, Wales, 11th April, 1794, of parents who though not poor were both honest and pious and were the leading members and the main support of the Old Church in a neighbourhood which was not strongly Catholic, and who in their turn were descended from forbears who had adhered to the Ancient Faith through the dark days of its persecution. He studied at St. Edmund's College, Ware, was ordained March 27th, 1819, and officiated as chaplain at the Sardinian Embassy Chapel, Lincoln's Inn Fields, from 1821. In 1823 he was transferred to Southampton and built St. Joseph's Church there in 1830. In 1833 he disappeared from the English Mission and made his debut in Australia two years later—the year of Dr. Polding's arrival. He was not one of the Bishop's party, he was not gazetted a Government chaplain, nor does any despatch among the Historical Records of Australia mention his name; but he must have been right on the spot and hopeful when the Bishop came, for he took over at Maitland the same time as Father Corcoran, who came out on the "Oriental" with Dr. Polding, went to Windsor. Dr. Polding arrived in Sydney on 12th or 13th September, 1835, and Father Watkins' first entry in the Register of Baptisms at East Maitland was put there 25th October the same year. He was there at least till July 24, 1836, but seems to have confined his work to Maitland Black Creek (Braxton), Morpeth, etc.; perhaps he was merely holding on as Locum for Father

C. V. Dowling, who takes up the running in the Register 8/8/'36. Father Watkins was then sent to Tasmania to take over from Father Conolly, who had got the Church and himself into a bad fix, a full account of which may be read in the pages of Dom Birt and Dr. Eris O'Brien. Father Cotham, O.S.B., who was the only other priest on the island and who, as Father Conolly's assistant—and a very worried one at that—was looking out for the new man as no man ever looked for the coming of another, says that he arrived on August 27th, 1836. Dr. O'Brien writes, "he was not the man to master the situation," and Father Therry relieved him in April, 1838. In a note to the latter the Bishop makes it plain that Watkins was an embarrassment: "Even the very circumstance of Mr. W. officiating in Van Dieman's Land has excited rumours in England not creditable to my jurisdiction." After that hint he got out in July, but what he did with himself for the next seven years nobody seems to know. His name does not appear in the lists of priests given during that time by Drs. Polding, Ullathorne and Father Murphy, nor does it appear among those set down as having attended the first Synod at Sydney in 1844. Speaking of his vagabonding days, towards the end of his life he used to tell that he was shipwrecked twice and was stripped to be eaten by cannibals, "but," he added, roguishly, "I was too fat for pork, and not fat enough for bacon." One of these encounters may have taken place during the seven lean years of which there is no record. Here is the other. On Friday, 7th November, 1845, the brig "Mariner," outward from Melbourne was wrecked near Maria Creek, and there stepped out of her the Reverend James Watkins, who, after escaping from a tribe of evil-minded blacks and after a fortnight's tramp from Kingston, arrived in Adelaide on the 20th November and offered his services when they were genuinely welcome. A courageous bishop and one valiant priest were struggling with the burden of the new and scattered diocese. There was no hope of earthly reward nor of preferment—just loneliness and toil—when Father Watkins, "his clothes a little mildewed but otherwise safe and sound," joined them. The inverted commas represent the bishop speaking, and writing to Father Geoghegan, of Melbourne, he adds: "He is now under my roof, and from what I have yet seen of him I hope he will be a credit to the Church and a blessing to the Mission." He proved himself to be all that, and showed once more that many a "battle is really won which history says was lost." His name is written among the pioneer priests of what is now the Archdiocese

of Adelaide. Father Ryan, of Tuam, and himself were the only two present when Dr. Murphy, on the 2nd of January, 1846, opened at Morphett Vale the first church in South Australia. During the bishop's absence in Ireland searching for priests, the work of the vast, scattered area was carried on by the same pair. While Father Ryan went touring through the back-blocks from Clare to Mount Gambier—everywhere where there was settlement—Father Watkins, according to the chronicler of the time, was indefatigable in attending to the spiritual wants of the people of Adelaide and its surroundings. He was the first priest resident at Mt. Barker, where he had neither church, school or presbytery—the few Catholics of the place running up for him a long slab hut which was divided into two compartments, of which one was set apart for an oratory and a church on Sunday, and the other subdivided into a bedroom and a kitchen. He worked hard and successfully to plant the Faith on what was unpromising ground. For that he endured many trials, much suffering. In 1849 he left for the Cape of Good Hope, where he carried on for some years and then returned to his native spot in Wales, and died at Abergavenny in 1869, aged 75.

Fossicking for grains of information concerning the early days of Maitland has been made easy for the fossicker by that fine diocesan magazine, "The Newcastle and Maitland Catholic Sentinel." From the outset, while under the capable editorship of Father Joseph O'Donohoe, it featured historical notes from the able pen of the late D. J. Ryan, and more recent editors—Fathers Bernard Kennedy and G. P. Flatley—have kept the good work going with the bright reminiscences of Philip A. Punch. Because of this work no diocese knows more about its infant days than Maitland does; and a grateful acknowledgment is here made to "The Sentinel" for whatever has been lifted from its pages and transferred to these.

Father Watkins' successor at Maitland was Father Christopher Vincent Dowling, a Dominican Priest and the first member of any Order to work in the Australian field. He was "born in Dublin in the year 1789, and was nine years of age at the time of the ill-starred Insurrection. His parents sent him to a famous Dominican College in Lisbon to be educated for the priesthood, and while a student at Lisbon he entered the Dominican Novitiate. On completing his studies he returned to Dublin in 1814 and was ordained to the priesthood in that year by the most Rev. Dr. Murray. A few years later he was elected sub-prior of the Dominicans, but was obliged to leave Ireland owing



to ill-health. He went to France and took charge of a small parish outside the city of Bordeaux, where he laboured for several years. With the restoration of his health he returned to Ireland where he had been elected Prior of the Dominicans some time previously, but he declined the honour and accepted the invitation of the Right Reverend Dr. Bramston to take charge of a parish in the Isle of Wight. After a pastorate of less than a year there he proceeded to London and was an assistant for a few years when Dr. Bramston recommended him as a suitable priest for service at the Convict Settlement of New South Wales. On Dr. Bramston's recommendation he was appointed an official chaplain by the British Government, and with the spiritual authority of the Holy See he set out for his future mission early in 1831, and arrived in Sydney on September 17th, 1831. He was then 42 years of age. At that time Father Therry was the only priest in Australia."<sup>4</sup>

Father Dowling met the full force of the trouble that was raging with Father Therry mainly over the occupancy of the Chapel House in Hyde Park. Because of an alleged insult offered to the clergy of another denomination, which Dr. Eris O'Brien deals with in detail, Father Therry had been deprived of the chaplaincy and its salary, and Father Power had been appointed in his place. They even wanted to get the fiery little man out of the house he had built for himself; but placing his appointment from his bishop before that of the Governor, Father Therry still regarded himself as priest in charge and refused to be evicted. A fight resulted which was general and bitter, all hands and all creeds joining in on this side or that, with a total disregard for dogma. The Catholic congregation, too—which has happened seldom in the history of the Australian Church—was sharply divided between loyalty to one priest or the other, but the majority were on the side of Father Therry. Father Power, of course, was at this time (1831) in his grave, but his adherents were carrying on awaiting his successor, and pending a decision from episcopal authority, which was as far away and as hard to get at as The Mauritius, each side conducted the discussions according to its own methods, and, it would seem, carried out the whole ritual even to the laying on of hands. Roger Therry, the Attorney-General, backed his namesake; John O'Sullivan, described by the other side as "an obscure little clerk who lives with him," wrote long epistles to the press from the same angle and signed them all; a

French lady, in a delation to the Bishop of London, called "M. le Cure Therry un homme dangereux," which looks worse in French than in English; and then there were the members of that ancient cult who, in every age and every clime, have swung in low with the anonymous letter. Father Dowling stepped into all this on the wrong foot. He was the Government man, and soon after his arrival he was assaulted and robbed of his good gold watch and chain, which was probably a pointer to what one in opposition to Father Therry might expect from the lower orders. His complaints were long and loud, but it was evident that he was just one more who was powerless to deal with the turbulent priest. Father McGovern, in his "John Bede Polding" (A.C.R. Oct., 1934) deals with the discreditable incident carefully and fairly. It is distressing reading and therefore most entertaining. The powers of the day caused Father Therry a lot of worry, and it is consoling to know that Father Therry caused them just as much. Official documents of the time show that the great concern in appointing a chaplain to take the place of Father Power, deceased, was to select one who would be able "to control Father Therry," "to control" in the context meaning to supplant him in the affections of his faithful people, which would have been the hardest thing in the world to do. Father Dowling got nowhere and Governor Bourke eventually placed him safely out of reach at Windsor.<sup>5</sup> Then Father McEncroe came and lived in the Chapel House with the wild man without any apparent difficulty, their friendship and mutual understanding continuing unclouded till the old hero's death thirty-four years later. Father Dowling had his ups and downs during Dr. Ullathorne's rule in Sydney, but in 1836, under Dr. Polding, he went to minister to the scattered flock along the Hunter River with his headquarters at Maitland. In September, 1838, he was succeeded there by Fathers Edmund Mahony and John Lynch, two of the band sent out by Dr. Ullathorne. Father Dowling transferred to Newcastle and was priest in charge there till 1861. He does not appear to have been an active man; certainly not, if judged by the standards laid down by his successors, Mahony and Lynch, but probably his continual poor health was as much as anything else the reason why he confined his work to the district lying immediately round his abode. He was no church builder. He said his Mass at East Maitland in St. Joseph's Church, which had been built or partly so before he came. At Newcastle he used an upper storey over some tenements which was

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<sup>5</sup>H.R.A.

known as the "Long Room," and was a storage dump for sails and ships' gear, situated down on the water's edge. This served till its owner wanted it for something else, and then he moved on to a weather-board building on the Sand Hill near his residence. He shifted again to a Government store, and in 1852 opened a small wooden church which was soon afterwards replaced. This is not a good performance, especially if contrasted with the string of chapels and churches which John Lynch erected in the Valley of the Hunter in the 'forties; but again the delicate health must be recalled to adjust the balance. Furthermore, Newcastle at the time was inhabited only by sailors and other wanderers and by people still suffering from the blight of the convict system. The statement about his physical frailty is borne out by the fact he was given an assistant to attend to so small a district when priests were sorely needed elsewhere. In the early 'fifties he had Father E. Walsh, who went to Goulburn in '56, and after him Father Joseph Martin, who replaced at Raymond Terrace Father Quinn, transferred to Cooma, and who, strangely enough, again succeeded Father Walsh in Goulburn in 1857. Father Dowling gave up active work altogether in 1861, and Newcastle was taken over by Father Rene Cusse, a French priest, whose family had been active during the Revolutionary period on the side of the Girondists. The famous phrase of their hapless heroine, Madame Roland, "Oh, Liberty, what crimes are committel in thy name!" was ever ready to his lips when the occasion warranted. Accompanied by Dr. Cani, Frs. Tissot, Hodeburg and Renehan, Fr. Cusse came to Australia with Dr. O'Quinn, the new bishop of Queensland, in 1861. He was the church builder. He was, besides, an eminent scholar, a noted linguist, a fine musician, and, over all, he proved himself an earnest and devoted pastor during the four years of his short but fruitful ministry. He died in 1866.

Father Dowling lived till 1873 and spent the long evening at his cottage on the Sand Hill. Though he had not gone very far afield, the Old Dominican had nevertheless been a devoted pastor to those who lived in his immediate district. He had been attentive to the sick, kind to the poor. His parishioners always spoke of him with reverence, and when to them as to himself the scere and yellow leaf had come he became a legend. They remembered him when he was the only priest north of the Hawkesbury. From him they had received their first instruction in the Faith, their first Holy Communion. He had seen much of what is now History, when it was in the making, so many



changes in the Church. When he came here in 1831 Australia was an outpost of a foreign mission, neglected and unwanted. There were but three priests serving in the whole country—Father Therry and himself on the Mainland, and Father Conolly in Tasmania. He lived to see it divided into ten dioceses with over 300 priests, and Churches, schools and convents appearing in the land. Reminiscences, recounted by some who remembered him, tell of going as children with their elders to the cottage on the Sand Hill and of beholding with awe the frail old man with the silvery hair who, sitting in his armchair, blessed them as they knelt. When the summons came to him at 84 years of age, all that he stood for rushed back to men's minds who had forgotten the recluse of the Sand Hill. Business houses were closed and every ship in the port half-masted its flags as the long procession bore the pioneer to the train which conveyed him to East Maitland where, at his oft-expressed wish, he was laid beside his friend Father Mahony, in the grounds of St. Joseph's. In the years that followed, his cottage disappeared altogether, and in 1903 the block on which it stood was sold by Bishop Murray.

It was in 1838 that the real foundation work along the Hunter River began in earnest, and the names of the men who performed it are Edmund Mahony and John Lynch. Of the eight who came on the barque Cecilia in July, Fathers Francis Murphy, John Fitzpatrick, John, Rigney and John T. Lynch filled up the quota of six priests agreed to by Government, Fathers Goold and Brady being the other two. Michael Brennan was selected later to take the place in Australia of Father Corcoran, who was killed on the road from Windsor.<sup>6</sup> Michael O'Reilly, Edmund Mahony and Thomas Slattery are not mentioned in the despatches; the two last were in deacon's orders and were ordained almost immediately on their landing. Adhering to his plan of sending the young men two by two, as far as it was possible to do so, Bishop Polding sent Fathers Lynch and Mahony to East Maitland; West Maitland was made a district later. As indicating the dates of their arrival, the first baptism recorded by Father Lynch was 30th August, 1838, and the first by Father Mahony on 13th September of the same year. There was at the time only one church north of Sydney, and that was St. Joseph's, East Maitland, to which the two young men were sent to serve; and it is strange that so little should be known about the beginning of this famous church which was for many years the oldest

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<sup>6</sup>H.R.A.

in use in the whole of Australia. There is no record of when or by whom the foundation-stone was laid, but in a despatch to Lord Stanley, 30th Sept., 1833, Governor Bourke writes.<sup>7</sup>

"The sum of £400 has been appropriated to be paid in the next year in aid of a similar sum to be raised by private subscription for erecting Roman Catholic chapels at Maitland and Campbelltown. A chapel was begun at the latter place as well as at Parramatta some years ago, but neither has been completed from want of funds."

St. Joseph's was in the course of erection while Dr. Ullathorne was in charge of the Australian Mission, for he states that he made a dash to Maitland to prevent Father Therry from putting too many windows in the building, but Father Therry had beaten him to it. Tradition has it that when Father Watkins took over, the church had a roof of sorts and an earthen floor excepting in the Sanctuary where it was of wood. Father Mahony boarded it throughout. But boarded or earthen, roofed or open, from that old Ark of the Covenant began a missionary drive as intensive as anything our annals have to show; and this continued for a hundred years.

Early in 1840 Dr. Ullathorne was sent by Dr. Polding, at the repeated requests of the people of Adelaide for a priest to minister to their spiritual wants, and during his absence Father Lynch did some duty at Parramatta while Father Mahony carried on at St. Joseph's. After the return of the V.G. John Lynch took up residence at West Maitland and began a career which for fruitfulness attained by endurance, hardships and unceasing toil has not been surpassed by any priest in Australia. With such tremendous energy did he throw himself into the work in the first few months that he came to the verge of a breakdown, and Dr. Polding in his report to Rome in 1842 spoke of him as a casualty, but Lynch was a man with a powerful constitution, as subsequent events proved; he recovered after a spell and showed his thankfulness for the let-off by working all the harder. This will be told later.

Edmund Mahony during his colleague's absence carried on alone. Born in Cork, educated at Maynooth, he had the zeal of an apostle and in the first year of his charge he was "attending six stations each once in six weeks—at Richmond Vale, 10 miles, 30 attend; at Sparkes', 8 miles, 40 attend; at William's River, 15 miles, 50 attend; at Dungog, 40 miles, 80 attend; at Hinton, 5 miles, 40 attend; at Cooley Camp, 9

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<sup>7</sup>*ibid.*

miles, 60 attend; travels 60 miles per week, above 3,000 per annum. Communion per month, 30.”<sup>8</sup> Dr. Ullathorne gave these facts and figures in reply to Judge Barton’s well-known attack, but they represent the beginning only. In the following year Father Mahony had increased those stations and had set about erecting chapels at the more important centres. When he took charge of the district there were some people round about who were practising their religion and had been kept to it by Fathers Watkins and Dowling, but there were far more scattered here and there through the hills who had never been visited by a priest and who were living an animal life without morals and without even the ordinary social decencies. The young priest concentrated on these and by dint of frequent visiting, and most of all by the example of his own sterling qualities, improved them morally and socially and moulded them into a faithful and fairly numerous congregation; so much so that Dr. Polding on his visit to the East Maitland territory in 1840 expressed his “satisfaction at the cleanliness, general appearance and good conduct of the inhabitants—and expressed the high esteem for the manner in which the Rev. Mr. Mahony (to whom the reformation is to be attributed) had exerted himself on behalf of the spiritual welfare of a people who a few years ago were in a moral view in a most deplorable position.”<sup>9</sup>

Outside Maitland there was no place to say Mass except in stores or hotels or under some kind of a shelter of gum boughs rigged up for the occasion; but in twelve months or thereabouts after his arrival Father Mahony had arrangements made for the building of chapels at Hexham, Raymond Terrace and Dungog. They were not elaborate buildings certainly, but they were set aside exclusively for the worship of God and to an extent at least were in keeping with their purpose. He met with opposition, of course, for Maitland had its share of bigots among its early settlers, and officialdom was more or less of a pattern throughout the whole country. And so it is recorded that his visits to Dungog every six weeks, at each of which he remained several days instructing those in need of it and rounding up stragglers generally, had become so fruitful that the hut he used for the celebration of Mass was no longer adequate, and application was made to the Police Magistrate—a man by the name of Cook—for the use of the court house or the police barracks, which latter premises at the time were unoccupied.

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<sup>8</sup>Dom Birt

<sup>9</sup>Australasian Chronicle, Oct. 15th, 1840.



Cook not only refused to lend either building but went all apostolic and organised prayer meetings at which he compelled the attendance of the Catholics under his control, such as constables, ticket-of-leave men, etc. He even sacked two Catholic officers who refused to go to the service. This, of course, started something which rattled all through the country, but Mahony was a gentle patient missionary who took his knocks, ignored them, and kept on with the good work—so different from his neighbour, John T. Lynch, at that time doing temporary work at Parramatta, who would have walked into Cook even if he were as big as Hercules. At Raymond Terrace there was a similar occurrence, but Edmund Mahony, with his tactful ways, made his friends and had his supporters in both camps, so when he brought Dr. Polding round on his episcopal visitation of the district, Protestant gentlemen were glad to entertain them and to join their Catholic neighbours in supplying materials and labour for the scheme of church building. During the bishop's tour in 1840, in which he visited all the settlements on The Hunter, Father Mahony had provisions made for the laying of the foundation of these chapels at Dungog, Raymond Terrace, Glenham. At those places and at Hexham he had established schools for which he received many good donations and much encouragement from people outside the Faith. All the travelling and hardship which this work entailed would have taxed the strength of a robust man—which Edmund Mahony was not. He was tubercular; and that is probably why he came to Australia before ordination. He was of that gentle, artistic type, among the like of which in every sphere that dread disease seems to look for its victims—V. J. Daley the poet, J. J. Hilder the artist, Victor Trumper, and so on. One could fill the page. Had his superiors seen then what anybody would see now, they would not have selected a man so stricken for the mission on which he was sent in 1844—to make preparation in South Australia for the coming of the newly-appointed bishop, his old ship-mate Father Francis Murphy. An exceptional man was needed for the work, and in every sense except the physical one Mahony had the qualifications. A saintly man, his obvious goodness of heart drew all men to him. Prudent and tactful, his zeal was of that quiet but dogged kind which, though beaten many times, will come again and again. Not eloquent, but with that power which sincere men have of making simple sentences appear so, his discourses made an impression which remained. Sincerity wins where art can not; and sincerity, devotion and kindness were the effective weapons in the armoury of Father Edmund Mahony.

South Australia at that time had need of an apostle, and it was also of importance that he should be a healthy one. The only priest there for the last three years—and he was the first ever stationed there—Rev. William Benson did not measure up to the standard. On receiving Dr. Ullathorne's report on the state of affairs in Adelaide in 1840, Dr. Polding, before his departure to Europe, commissioned the acting Vicar-General, Father Francis Murphy, to see to it that a priest was sent there forthwith, and Father Murphy, not knowing that he was soon to be the bishop of the place, sent them Benson, who arrived by the brig "Dorset," 14th July, 1841. In some of the few biographical notes which remain, Father Benson is described as a man of the greatest simplicity of character, but there are candid critics who do not so explain him. He never went outside the boundaries of the town of Adelaide; he couldn't ride a horse and never learned. There have been, of course, even in the early days, other priests who never mastered the points of horsemanship, such as Father Pierre d'Jonghe, a Belgian who came with Archbishop Polding in 1843 (they translated him Peter Young for convenience). But Father Peter Young was a mighty walker. While stationed round Wollongong and Sydney a hike of five or six miles between the Sunday Masses merely kept him fit. Afterwards in the interior he used the same method of conveyance. At Hill End and Sofala "he knew the country backwards, for he learnt it on his feet." He had nearly forty years of it in bush and town, and if he had had a pedometer fitted when he was new, his figures would be decidedly interesting. Father William Benson didn't walk. He spent his time, "of which he had a great deal to spare," remarks the recorder<sup>10</sup>, in making chest of-drawers, tables and chairs for which there was a ready sale. There is also a report that he sought from the Government permission to grow vegetables for the immigrants of The Square till better times arrived. Dr. Murphy, after his appointment but before his consecration as first Bishop of Adelaide, wrote to his intimate friend, Father Geoghegan, of Melbourne. "The Reverend Mr. Brady gives a sad account of the Mission at Adelaide. Benson's acts seem to be those of a man whose intellect is not in the best order. He has quarrelled with the Government and with all his own congregation. The children are growing up in profound ignorance of the rudiments of religion, or, what is worse, they are imbibing false doctrines in Protestant and Methodist schools. He has resigned his Mission

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<sup>10</sup>Mons. Byrne

into the hands of the Archbishop, and his resignation has been accepted." Benson did not have good material to work on in the Adelaide of that day, but that does not excuse him for doing nothing. After a time in New Zealand, he was stationed at Brisbane Water and Parramatta. About 1852 he left the country and did some work in Wales where he died in 1868 at the age of 73. Edmund Mahony took his place on 12th April, 1844. He made the other mistake. He tried to do in a few months what should have been spread over the previous three years. Endeavouring to arrest the drift at once, he not only served Adelaide but visited every place to which population had spread. In his methodical way he took a census which revealed that in a total population of 19,317 there were 1,273 Catholics. Here, as in Maitland, his manifest sincerity won everybody to him, while his cheerfulness in all circumstances and his charity broke down every barrier, but he had more zeal than physical stamina and, like many another young priest of the early days, he went under to the scourge. It is one of the hooded lights of those hard but heroic times. They came here to our bracing air when the first symptoms showed up during their college course or in the opening years of their ministry. They would do a twofold thing; they would give their service willingly, and in the bright days of their labour their work would make them whole. Some of them returned to their native land slapping their chests and thanking God for the cure; but too many of them filled early graves with every earthly promise unfulfilled. What was chronicled of Edmund Mahony in the untutored diction of the time might be the obituary notice of all of them. "From exposure to cold and from having to wear clothes saturated with rain he caught a cold which settled on his lungs and from which he never recovered. On his return to Maitland, February 12th, 1845, his friends at once saw the great change for the worse in his health and were prepared for his approaching death which took place in a few months. On Sunday, 20th April, a blood vessel burst, the bleeding was temporarily stopped, but a second rupture took place on the evening of the 24th, which ended his holy life." Change the dates and the places and it fits them all—Edmund Mahony, Richard Marum, Bishop Francis Murphy, of Adelaide—20 per cent. of the band that came in '38. The wonder is that more of those young men did not fall before the vile thing. It was brought here by every boat that came. Every convict hulk had victims of it battened down in the foetid air with hundreds of others, some of whom at least could not possibly escape it. Every



immigrant ship had among its passengers a family each member of which was doomed—the lad with the hacking cough, weak-chested but hopeful, the delicate lass in her 'teens, handsome, with the frailty of white waxen hands and the tell-tale patch of colour on the cheek. They had picked it up in infected tenements of crowded cities and in unventilated village cribs. They spoke of it as "going into consumption," and that is all they understood. But the land of the sun would cure it. They hadn't a chance. Fresh air was an enemy, windows were barred, the openings under the doors, even the key-holes, were plugged lest any breath from outside might enter. They knew nothing of the danger of infection, and in this sealed room reeking with active germs the young priest, tired out, run down, badly nourished and just fit to contract anything, bent low to hear the last confession, or sat by the bedside to console and talk of Heaven. We have come a long way since then, and there is still a lot to learn.

Father Mahony even in one short year had brought about a great change in Adelaide, and the people, recognising it, and thankful for it, flocked round him in grief, when after the arrival of the Bishop he left them, a broken man. With the clammy hand of the slayer leading him he struggled home to die. "Home"; well, it was home to an Irish lad 12,000 miles from home. He was only 33. On duty to the end, his last baptism at East Maitland was recorded on 13th April, 1845, his death on the 24th. His lonely Requiem was chanted by three priests, Fathers McEnroe, Dowling and Lynch, and they laid him to rest in the vault of St. Joseph's Church, where twenty-eight years later Father Dowling bore him company. On the Sunday after the obsequies Archbishop Polding arrived at East Maitland to condole with the sorrowing flock, and to rehearse all he had been to them while moving in and out among them or ministering in their rough-built church, whose walls would re-echo long the mighty truths which his failing voice had often preached in pain.

The time came in a hundred years when the old church, too, outmoded and outdated, had to pass; and "on Sunday, August 13th, 1933," the "Sentinel" records "the century-old church, the oldest Catholic Church in Australia," was the scene of its last association with its parishioners, the last Mass, and Rosary, and Benediction within its hallowed walls. The Catholics of East Maitland and others from other parishes assembled to bid the dear old church a last farewell at the sacrifice of the Holy Mass, at Rosary, and at Benediction.

"It was fitting that a Triduum should be arranged for a farewell of the parishioners. The Triduum, which was conducted by Father T. F. Morrissey, C.S.S.R., of the Redemptorist Monastery, Pennant Hills, closed on the Sunday morning with High Mass, celebrated by Father R. Purtell, with Fathers T. F. Morrissey and J. F. Kelly, deacon and sub-deacon. At the early Mass there was a very large congregation, and 475 received Holy Communion. At night the Rosary was recited for the last time, and Benediction of the Blessed Sacrament was given by Father F. Ryan, assisted by Fathers E. Dwyer, C.S.S.R., and J. Glesson, P.P. (Morpeth). The large congregation renewed their Baptismal Vows and the Papal Blessing was imparted by Father Morrissey."

A new and beautiful St. Joseph's replaced the old. Thither they removed the mortal remains of Fathers Edmund Mahoney and Christopher Vincent Dowling—a handful of dust—and placed them in its keeping.

JOHN O'BRIEN.

# Moral Theology and Canon Law

## QUERIES.

### BAPTISM OF CHILDREN OF MIXED MARRIAGES WHEN CATHOLIC EDUCATION IS DOUBTFUL.

Dear Rev. Sir,

Kindly give an opinion on these two cases:—

I. Alice, a Catholic, married Alan in the Church of England. When their first child was born, Alice brought it to a priest for baptism. The latter baptized the child though he was well aware that Alan would never have sanctioned his doing so. What is to be said of this priest's conduct?

II. William, a Catholic, and bearing a very Catholic name, but entirely indifferent in matters religious, married a non-Catholic in the registry office. Some months after their child Kevin was born, he had an accident and was brought to a Catholic hospital and registered as belonging to the Church of England, though in reality he had never been baptized. Despite the opposition of the mother, and the utter indifference of the father, this child was baptized on the assumption that anyone with such a name should be a Catholic. Were those responsible justified in thus acting?

EGBERT.

## REPLY.

I. It is contrary to the mind of the Church to baptize children who will not be brought up Catholics. This is expressly laid down in the Code when it deals with the question of the baptism of children of non-Catholics. Canon 750 § 2 rules that, apart from the danger of death, the children of heretical and schismatic parents or of two Catholics, who have fallen away from the faith, are not to be baptized unless (1) the Catholic upbringing be safeguarded, and (2) the parents, or at least one of them, consents to the baptism. Now, in the first case submitted above, these two conditions seem to be sufficiently verified. One of the parents is really a Catholic, and the fact that she desires the baptism gives sufficient reason to hope that the Catholic education of the child will be cared for. This is the teaching of approved authors<sup>1</sup>, and their teaching is based on decisions given by the

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<sup>1</sup>*Vide. gr. Noldin, De Baptismo, n. 69, n. 2, d.*



Holy See. As far back as 1671, the Holy Office replied in the affirmative to this question: Is it lawful to baptize a child at the request of the Catholic mother even though the father, who is a Turk, will not give his consent? And in the following year, 1672, this other question was asked: "Is it lawful, at the request of the Catholic mother, to baptize a child even though it is known that the Protestant father will have it baptized later by a non-Catholic minister?" Reply: "It is lawful, but the mother should inform the non-Catholic that the child has been already lawfully baptized." Therefore, we think that, in this first case, there is no reason for the priest to have any qualms as to the rectitude of his conduct.

II. The conduct of those concerned in the second case cannot easily be justified. As we said above, it is contrary to the mind of the Church to baptize children who are not going to be brought up Catholics. Now, though it is true that the quotation we gave above from the Code concerns the children of heretics, schismatics, or two Catholics who have fallen away from the faith, still, we think Father Davis, S.J., is correct when he says<sup>2</sup>: "In the case where a child of a mixed marriage is brought to be baptized, the priest will ask if this child is going to be educated as a Catholic. If there is grave probability that it will not, the priest should refuse to baptize it. The pastor will often be doubtful. He must, therefore, get an assurance that serious efforts will be made to have the child brought up a Catholic." Now, in the case submitted, there does not seem to be any reason for prudent hope that this condition will be fulfilled; in fact, the non-Catholic upbringing is pretty well a moral certainty. Consequently, the priest or nuns in the case were quite unjustified, we think, in acting as they did.

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#### FURTHER QUERY CONCERNING MATRIMONIAL CANONICAL FORM IN CASE OF "*AB ACATHOLICIS NATI*."

Dear Rev. Sir,

I am sorry I cannot accept your solution of my difficulty on the above subject. In your reply to my question, you remind us that infants, in the language of the law, are children under the age of seven years. Then you lay down the following as a practical rule—"any children of mixed marriages, who have been under Catholic influence

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<sup>2</sup>Vide Vol. III, p. 52.

till they have passed their seventh birthday, are bound to the canonical form of marriage even though they fell away at an early age." Now, the official interpretation says that if children are "brought up from infancy," i.e., from the age of seven, in heresy, etc., they are not bound to the canonical form. The words used by the Pontifical Commission—"brought up"—clearly indicate a period not of a week or a month, but of a considerable time after infancy. How, then, do you reconcile this with your practical rule?

PAROCHUS.

### REPLY.

It is not easy to see our correspondent's point in this rejoinder which refers to the question and answer published in the July issue (p. 187) of last year. The word used in the Code, and which is commonly translated by "brought up" is *adoleverunt*, i.e., grew up from infancy in heresy, schism, etc. Therefore, the practical rule we gave needs no labouring to be made agree with the official interpretation which, by the way, was not concerned with the meaning of *adoleverunt* at all. That interpretation merely informed us that the Code expression, *ab acatholicis nati*, includes the children of mixed marriages when they have been brought up from infancy in heresy, schism, etc. The rule we gave, too, was not concerned with the meaning of *adoleverunt* but with the meaning of the terms "from infancy." In other words, we wanted to indicate the time at which the non-Catholic education would have to begin so that a child of a mixed marriage would not be bound to the canonical form of marriage. To do this, we indicated that such education would have to begin before the seventh year is completed, because, after that age, a child is no longer a legal "infant." Consequently, if a child is under some Catholic influence, until it passes the seventh birthday, there will be a time after infancy when it will be a Catholic and cannot be said to have been brought up from infancy in heresy, schism, etc., and it will be bound to the canonical form of marriage. We cannot express the matter in simpler language, and the rule we laid down needs no "reconciling" with either the Code or the official interpretation. It is already in accord with both. And, if our correspondent will read his own question again, he will see, we believe, that it raises no real difficulty against anything we have written, as he is expressly contemplating the period *after infancy*—which is beside the whole question.

## \* QUERIES CONCERNING CENSORSHIP.

Dear Rev. Sir,

Here are three questions in reference to censorship on which it would be useful to have the opinion of the *Record*:

I. How reconcile with Can. 1391 the publication of Prayer Books which contain the Epistles and Gospels of the Sundays translated into the vernacular without notes or annotations of any kind? Do such books come under the *ipso jure* prohibition of Can. 1399, n. 5?

II. At the present time there are in circulation several types of Digests. In these, there is undoubtedly a great deal of good reading, but, in some of them, can be found matter which of itself would be prohibited. The same is true of more than one Encyclopedia. Now, my question is this: From the fact that an Encyclopedia or Digest contains quite a good deal of prohibited matter, does it follow that one is forbidden to retain or read the entire work or volume?

III. Should holy pictures in common use amongst the faithful be censored? In our Catholic Book Stores one can find several of such pictures which bear no *Imprimatur* or any indication whatever of ecclesiastical approval. Is this in order, and, if not, is one forbidden to make use of such pictures for private devotion?

CENSOR.

### REPLY.

I. Canon 1391 forbids the printing of translations of the Sacred Scriptures into the vernacular unless they are either approved by the Holy See or edited under the supervision of the Bishops and with annotations taken chiefly from the writings of the Fathers and learned Catholic writers. Therefore, if there is no approval of the Holy See, two conditions are necessary before such translations can be printed: They must be made under the supervision of the Bishops—this in order to secure the purity of the text—and notes must be added explanatory of the text. If these two conditions are not complied with, a translation is *ipso jure* forbidden by Can. 1399, n. 5. Our correspondent, then, asks if the Prayer Books in common use which contain translations of the Epistles and Gospels of the Sundays without any notes whatever come under these two laws? We do not think so. There is such a thing as customary interpretation of the law, *i.e.*, the interpretation a law gets from the practice and custom of those bound by the law. In other words, when over a long period a law is being



observed in a certain way without any remonstrance from superiors, it is presumed that such conduct has at least the tacit approval of the legislator. From this arose the adage: "Custom is the best interpreter of the law." The subject matter of the present query is a case in point. And that such interpretation is not unfounded or unreasonable will be evident, we think, from the following considerations:

First of all, the terms used in Can. 1391, "the translations of Sacred Scripture into the vernacular," indicate that there is question of translations, if not of the entire Old and New Testaments, at least of a considerable portion of them, forming one whole, such as one book of the Old Testament, a Gospel, or an Epistle, in its entirety. The expression includes, too, without doubt, several selected portions of the Scriptures, if these are considerable, at least so considerable as to constitute a book or important brochure. Now, this can hardly be said to be verified in the fifty-two short Epistles and Gospels of the Sundays. This is a reasonable statement. But there is another consideration which is more to the point. The translations in question are not so much direct translations of the Sacred Scriptures as of another special book. In other words, there is question of the translation of part of a liturgical book, the Missal, the publication of which is regulated, as far as censorship is concerned, not so much by Can. 1391 as by Cans. 1385 § 1, n. 2, and 1390. If a person wishes to publish a translation of the entire Missal, all he needs is the *Imprimatur* of his own local Ordinary, or of the Ordinary of the place where the book is printed, or the Ordinary of the place where it is published (Can. 1385 § 1, n. 2, & § 2). And, if this be true of the entire Missal, it must remain true, too, of a portion of the Missal, say, the Ordinary of the Mass and the Epistles and Gospels of the Sundays. Consequently, this type of publication does not fall under the laws contained in Cans. 1391 and 1399, n. 5, which have in their purview a different category of book altogether.

II. Were an entire Encyclopedia or Digest to concern itself almost exclusively with religion, faith and morals, and, in doing so, to propound teaching which conflicts with the teaching of the Church, or in any other way to come within any one of the eleven categories of books that are *ipso jure* forbidden by Can. 1399, it is evident that it could not be kept or read without permission. But this is not the type of Encyclopedia or Digest our correspondent has in mind. His query concerns those works which, while containing a great deal of useful

general information, here and there deal *ex professo* with religion and morals, and this, frequently enough in a non-Catholic sense, if not indeed with anti-Catholic bias. Were such articles published separately, they would undoubtedly come under the law concerning the *keeping* or *reading* of forbidden books. Moreover, even in their present form, *i.e.*, as forming part of an otherwise innocuous volume, offending articles come under the law and cannot themselves be *read* without due permission. But, as to the *keeping* of the entire volume, in which the offensive articles appear, and the *reading* of instructive matter on secular topics, or even articles on religion and morals which do not offend against Catholic teaching, we think this is quite lawful. The contrary would be true in the case of any ordinary book which has good and bad teaching interspersed here and there. But, in the present query, we are not dealing with an ordinary book but with a book of a peculiar type which does not seem to have been contemplated by the legislator in his general law. And, since there is question of restricting liberty, and of depriving us of access to a store of other useful information, we are justified in following a restrictive but yet reasonable interpretation of the law. In confirmation of this, we might mention that, in recent years—1920 and 1930—the Holy Office condemned certain articles in two French Dictionnaires, but, in neither case, was there any indication that the S. Congregation intended, as a consequence, to ban the entire Dictionnaire. Consequently, we believe it is lawful for a Catholic to keep an Encyclopedia or Digest of the kind here under consideration, consult and read it at his pleasure, provided he refrains from reading proscribed matter till, at least, he obtains the necessary permission. And then, of course, he will also be bound to take due precautions that the proscribed matter does not fall under the eyes of others bound by the law equally with himself.

III. It is only relatively recently that the laws of censorship began to be applied to pictures. Originally these laws were concerned with *books*, and pictures are not books. However, when the printing press began to busy itself in turning out pictures, too, which make a profound impression on men's minds, and can be the means of conveying false ideas and notions on matters religious, the need was felt of bringing pictures also under control. Leo XIII., in his Const. *Officiorum et munerum*, was the first to issue a general decree on this subject. He ruled that "pictures, however printed, of Our Lord, Our Lady, the Angels, Saints, or other Servants of God, which are not in keeping

with the mind and decrees of the Church, are absolutely forbidden." And, lest such pictures might get into circulation, he decreed that no *new* picture was to be published without the approval of ecclesiastical authority. The Code incorporated this legislation with only slight variations. Canon 1385 § 1, n. 3, rules that "without ecclesiastical censorship, holy pictures, however to be printed, are not to be published even by lay persons, and this, whether they have prayers attached to them or not." And Can. 1399, n. 12, "forbids *ipso jure* the use of pictures of Our Lord, Our Lady, the Angels, Saints or other Servants of God, no matter how printed, if they are not in keeping with the mind and decrees of the Church." The only difference, then, between the present law and the law of Leo XIII lies in this that, whereas Leo restricted obligatory censorship to *new* holy pictures, the Code law omits the word *new*. Such an omission can hardly be accidental. Consequently, we think it is the mind of the present law to impose the obligation of censorship before any picture is printed, whether there be question of an entirely new holy picture or merely of a reprint of a picture already well known. This opinion is confirmed by the general ruling of Can. 1392 to the effect that "the approval of the original text of *any work* does not avail for . . . subsequent editions of the same." It is our opinion, then, that, as things are, there is some laxity in this matter.

Our correspondent, then, further asks: Would a person sin were he to make use of such uncensored pictures in his private devotion? If a picture of Our Lord, Our Lady, etc., is not only uncensored but is also not in keeping with the mind and decrees of the church, a person would sin in making use of it even in his private devotions. He violates Can. 1399, n. 12, which is so general as to include both public and private use. But, if the picture, though uncensored, is in keeping with the mind and decrees of the Church, the laws of censorship of course are violated, but the faithful are not thereby forbidden to use the picture.

In conclusion, we may ask a question ourselves which will be complementary of the above. Does the law of censorship apply, too, to holy pictures on Mortuary Cards and Ordination Cards? We believe it is safe to hold the negative opinion here, as such cards are not *published* but rather printed for private circulation.



DOUBTS CONCERNING THE GUARANTEES IN CASES OF  
MIXED MARRIAGES.

Dear Rev. Sir,

I. I am aware that a dispensation for a Mixed Marriage will not be given unless the parties give guarantees that all the children will be baptized and educated as Catholics. But, does this apply, too, in the case of the revalidation of an invalid marriage? The case I have in mind is this: The non-Catholic party is prepared to have the marriage rectified, and even to permit the Catholic baptism and education of any children that may yet be born, but is adamant in refusing all this in the case of children already born. Can such a marriage be revalidated?

II. If a woman, either because of her age or as a result of a surgical operation, cannot have any children, could her invalid marriage be rectified without insisting on the guarantees concerning the baptism and education of children which will never exist?

SUBSCRIBER.

## REPLY.

I. As to revalidating a marriage in the above circumstances by a *Sanatio in radice*, we think there can be only one answer—a negative one. Readers will recall that, in our issue of January, 1931, p. 10, we published a communication from the Cardinal Prefect of Propaganda which said that “very recently the Supreme S. Congregation of the Holy Office added a new restrictive clause regarding the application (by Bishops) of a *Sanatio* to Mixed Marriages. The clause is as follows: ‘No *Sanatio in radice* can henceforth be granted unless it is morally certain that the non-Catholic party will not prevent the Catholic education of any of the children, whether born or yet to be born.’” It will be remarked that the S. Congregation did not insist on written guarantees in the case but merely that “it be morally certain that the Catholic education will not be prevented.” Therefore, we have no option but to say that, if the marriage has to be rectified by a *Sanatio*, there is no hope of this unless it be morally certain that not only the children yet to be born but also those already born will receive a Catholic education.

But if there be question of rectifying a marriage in the normal way, *i.e.*, by dispensation from the impediment and renewal of consent, one could find reasons to think the law is satisfied if guarantees concerning the Catholic education are confined to children yet to be born.

The law normally contemplates only these. Moreover, in many of the documents from which Can. 1061 § 1, n. 2 is taken, and to which reference is made in the annotations, we frequently find such expressions as *prole nascitura*, *prole procreanda*. Against this, however, one could argue that the canon referred to uses the words *universa prole*, which can only mean all the children of the union, whether before or after the revalidation. Moreover, other instructions issued by the Holy See on this subject would seem to indicate that, before a dispensation will be granted, guarantees as to Catholic education must be forthcoming not only with regard to children yet to be born but also with regard to children already born. This is what one reads into the Instruction of August 23, 1877, and yet more into the Instruction of March 8, 1891. This interpretation would receive confirmation from the above quoted communication from the Cardinal Prefect of Propaganda concerning the granting of a *Sanatio*, and, ultimately, from the fact that there is question not only of a serious ecclesiastical law but also of a precept of the natural law binding parents to do everything possible for the salvation of their children, even though these be not the legitimate offspring of a valid marriage. Though all these reasons carry a good deal of weight, still the other opinion is the correct one, as we learn from a recent decision of the Holy Office. A recent issue of *The Irish Ecclesiastical Record* informs us that the following question was asked: Do the *cautiones* concerning the Catholic baptism and education of the entire offspring (*de universa prole*), as required by Can. 1061, refer only to children yet to be born, or do they concern also children born prior to the celebration of the marriage? And the answer given on January 16, 1942, was this: *In the affirmative* to the first part; *in the negative* to the second. In other words, the guarantees have to do only with children yet to be born. However, the reply added this rider: "Even though it is not the mind of the aforesaid canon that guarantees must be given concerning the Catholic education of children already born, nevertheless the parties must be clearly warned that the divine law imposes a severe obligation on them to see to the Catholic education of any children that have already been born to them."

II. This is a question that arises frequently enough. More than once we proposed the question to ourselves. The ordinary text books, with which we are familiar, do not deal with it, as far as we are aware, and it would be well to have an official pronouncement on it. In the meantime, we can quote for what it is worth, and with our own con-

currence, too, for what it is worth, the opinion of a contemporary which is usually very reliable. The *Ami du Clergé* once had this on a similar question: "If the Catholic woman, whose marriage is to be revalidated, is past the age of child-bearing, there is evidently no reason to insist on guarantees concerning the baptism and education of children" that will not exist. We have no doubt that the writer would make a similar statement concerning a woman rendered sterile by surgical operation. But, in both cases, of course, he takes for granted that the woman is really physically incapable of bearing children.

JOHN J. NEVIN.



# Liturgy

## I. OFFERTORY PROCESSION—RULINGS CONCERNING DIALOGUE MASS.

Dear Rev. Sir,

I would be grateful if you could answer a question raised by an article in "Orate Fratres" (Vol. 17, No. 8, p. 350), in regard to the Offertory Procession mentioned. Is it lawful to have any form of Offertory Procession? For example, the bringing of the bread (for the Communion of the people) up to the altar rail at the Offertory and the priest coming down to receive it, or a server receiving it and then bringing it to the priest at the altar—this perhaps being done while the ordinary collection of money is being made with the plate.

SACERDOS.

### REPLY.

The article in "Orate Fratres," referred to by *Sacerdos*, recounts measures adopted in certain dioceses with a view to promoting the practice of the Dialogue Mass. Special reference is made to instructions issued by the Bishop of Wichita, the Most. Rev. Christian Winkelman, D.D., in a letter to the religious sisters of his diocese. The main purpose of this letter was to establish uniformity of procedure in the recitation of the prayers of the Mass by those taking part in the Dialogue Mass. In a detailed guide the Bishop has indicated which prayers should be said in Latin and which ones in English; similarly, which prayers are to be said in unison and which ones by a solo reader. At the end of this schedule are appended some notes in regard to kindred topics—the Offertory Procession, the singing of hymns before and after Mass, the singing of the responses at High Mass by the children, the training of all the people in singing Gregorian Chant.

The note concerning the Offertory Procession is as follows: "We suggest that the children be given an opportunity to take part in the Offertory Procession on special occasions, e.g., General Communion, First Communion Day and other festive occasions." Commenting upon this note, the author of the article (Rev. Gerard Ellard, S.J.) quotes from a statement made at the St. Paul Eucharistic Congress by Bishop Schulte of Leavenworth. Bishop Schulte's remarks, however, refer not to an Offertory Procession but to a symbolic offering of

ourselves to God in the spirit of the ancient procession. "In this connection there has been revived by many writers in our recent liturgical movement a beautiful thought cherished and carried out in the early liturgy but almost forgotten in our day, namely, that of the symbolic offering of ourselves to God at the offertory of the Mass. . . . And although the Offertory Procession has long since been discontinued and perhaps even the beautiful thought that prompted it almost forgotten, the spirit of it should be revived. And can we not, in reviving it, bring home to our people, even to our children, the wonderful opportunity they have of uniting themselves with Christ by bringing at the offertory to the holy altar their acts of reparation, works of charity or self-denial, and placing them beside the oblation to be offered in union with Christ's sacrificial atonement, thereby enhancing a thousandfold their gifts in the sight of God."

#### DIALOGUE MASS.

Turning to the query proposed by *Sacerdos*, it will be advisable in the first place to clarify the position concerning the Dialogue Mass in general. This practice is advocated by many liturgists as a means of securing a more active participation of the congregation in the sacred liturgy. All the members of the congregation recite in unison the prayers and responses ordinarily said by the Mass-server. They also recite aloud with the priest the Gloria, Credo, Sanctus and Agnus Dei. In addition, a lector may read the Epistle and Gospel in English while the celebrant recites the corresponding portions of the liturgy. Advocates of the *Missa Dialogata* envisage various phases of active participation by the members of the congregation, the ultimate objective being to revive the active part played by the faithful in the ancient liturgy. The suggestion to revive the ancient Offertory Procession is in accord with this spirit.

Regarding the Dialogue Mass in general, the governing principle as to its licitness is that the Local Ordinary should decide in individual cases on the advisability of departing from established usage. The proposal of *Sacerdos* should, therefore, be submitted to the Local Ordinary. In several private rescripts bearing on this subject the Sacred Congregation of Rites has pointed out that things in themselves licit are not always expedient and that in the case under discussion it may well happen that the priests celebrating or the faithful assisting at Mass would be unduly distracted. It is therefore for the Ordinary

to control this form of liturgical piety according to his prudent discretion.

### OFFERTORY PROCESSION.

In order to complete the discussion it will be advisable to outline the place occupied by the Offertory Procession in ancient liturgical practice.

The Mass of the Faithful began with what were called the Prayers of the Faithful. The catechumens, penitents, etc., having been dismissed, the baptized Christians who were eligible to receive Holy Communion began their particular portion of the Divine Service by offering prayers for all men—for the Church and her priests, for the State, for the poor, travellers, etc.

When these prayers had been recited they proceeded to the essential item of the whole liturgical service—the repetition of Christ's action at the Last Supper. However, the necessary preliminary was the preparation of bread and wine. The faithful, therefore, brought their gifts of bread and wine to the altar. This is the Offertory Procession in its primitive condition. The early Roman ordinals describe this procedure in detail: The Pope receives the loaves of the Notables in the first place; the Archdeacon takes the wine and pours it into the large chalice or *amula*. The Pope then receives loaves from the faithful, both men and women. He himself also offers bread and wine. The deacons arrange all the gifts at the south end of the altar and cover them with a veil. The amount of bread and wine to be consecrated is taken from the larger quantity and offered, i.e., dedicated; what remains is for distribution amongst the clerics and the poor. Meanwhile, the choir has been singing a psalm.

In later centuries the offerings were made in other commodities besides bread and wine, and so were not always made at the Offertory, but before or after Mass. Later still, offerings were made in money, this practice being more convenient than transporting gifts in kind. It would seem that our Offertory collection is a logical survival of the ancient custom.

This was the primitive practice, retained particularly at Rome. It was referred to by such an early writer as Saint Justin in his First Apology.



In all the Oriental rites and in some Western rites (notably the Gallican rite in its Paris form) there developed a notable variation of the Offertory Procession. The gifts were prepared and offered before the liturgy began, no doubt, with a view to curtailing the service. This procedure, introduced probably in the fifth century, received added impetus as the practice of bringing actual gifts of bread and wine declined. This preparatory arrangement of the offerings developed into a very elaborate ceremony. Further, it led to the introduction of a very solemn procession, called the Great Entrance, just before the Anaphora or Consecration prayer. The gifts, having been already offered or dedicated to divine service, are treated with great respect. However, when they are placed on the altar, another prayer is recited in which is embodied the idea of the offertory. This Eastern development was adopted by some Western rites. In the Mozarabic Mass and in the Mass of the Dominicans the matter is prepared at the beginning of the liturgy.

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## II. PROCESSION OF THE BLESSED SACRAMENT: BENEDICTION GIVEN ALONG THE ROUTE.

Dear Rev. Father,

On the feast of Christ the King I commenced a procession of the Blessed Sacrament to a new convent opposite the Church, where we had Benediction, and the final Benediction was given in the parish Church when the people had entered the Church again. We had the *O Salutaris* in the morning, when the Blessed Sacrament was exposed, and then we had the *Tantum ergo* only at both altars.

I would be very pleased if you would give me the right directions as to the first Benediction. Should we have sung the *O Salutaris*? And should the Divine Praises be said and the *Adoremus* be sung there, or should these be kept until the final Benediction in the Church?

ANXIOUS ENQUIRER.

### REPLY.

The proceedings as described by *Anxious Enquirer* might be described as a procession of the Blessed Sacrament, beginning and ending at the high altar of the parish Church, Benediction being given once on the route of the procession—from the altar of the convent chapel. Viewed in this light his own arrangement seems to leave no just reason for criticism. Certainly, the hymn *Tantum ergo* followed by versicle

and response and the prayer *Deus qui nobis* must precede every Benediction of the Blessed Sacrament. The hymn *O Salutaris*, or some other Eucharistic hymn is sung according to custom while the Blessed Sacrament is being exposed; accordingly, it was fitting that it be omitted in this instance. Similarly it is customary to sing the *Adoremus* and the *Laudate Dominum* while the celebrant is replacing the Blessed Sacrament in the tabernacle; they were suitably omitted, then, seeing that deposition was not taking place at that juncture.

Finally, as to the Divine praises, it seems fair to conclude, in the absence of any positive ruling, that their recital was optional in the circumstances. They are said after Benediction according to custom, but not by reason of definite ordinance of the Sacred Congregation of Rites, as in the case of the *Tantum ergo*. In view of the Benediction taking place in the Church, after a short interval it would be reasonable to omit them if that were considered desirable.

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### III. ELEVATION OF THE HOST.

Dear Rev. Sir,

At the elevation of the Host at Mass some maintain that a distinct pause should be made before lowering again. I think most liturgists tell us, after elevating, to lower immediately, without any pause. I would like your opinion on the matter.

CHAPLAIN.

### REPLY.

The rubric of the Missal states: "*Quibus verbis prolatis (i.e., the words of Consecration) statim Hostiam consecratam genuflexus adorat: surgit, ostendit populo, reponit super corporale, et genuflexus iterum adorat.*"

It seems to be implied by this rubric that the primary purpose of the Elevation is that the consecrated Host may be looked upon by the members of the congregation. In fact, there is an indulgence of seven years each time for those who, looking upon the Host with faith, piety and love, say the words: 'My Lord and My God; and there is a plenary indulgence once a week for those who do this daily for a week and fulfil the usual conditions of Confession, Communion and prayer for the Pope's intentions.

As to the question proposed by Chaplain, it seems reasonable to base an opinion on the foregoing interpretation of the rubric. The priest may make a very slight pause in order to ensure that the faithful have the desired opportunity of looking upon the consecrated Host. On the other hand, a priest who elevates the Host completely and with becoming gravity may well achieve the purpose of the rubric without pausing at all. It is needless to add that to make a more lengthy pause would go beyond the requirements of the rubrics and would provide cause for distraction.

It is of interest to cite two diverse authorities on the point.

Te Herdt (Vol. 1, p. 315) "*dum autem Sacram Hostiam per brevissimum tempus, seu aliquod instans, ut patet ex verbis costendit adorandam, in ultimo termino elevationis sustinuit, mox eam dimittit . . .*"

O'Connell, *The Rite of Low Mass* (Vol. II., p. 102): "He keeps the Sacred Host raised for a moment and then reverently lowers it in a straight line."

JAMES CARROLL.

## Book Reviews

PRINCIPLES FOR PEACE. Selections from Papal Documents Leo XIII to Pius XII. Edited by Rev. H. Koenig, S.T.D. Preface by Most Rev. S. Stritch, D.D., Archbishop of Chicago. Washington, 1943.

This magnificent volume which contains a wide series of papal documents and statements embraces a period from April 21, 1878, to December 24, 1942. It has been drawn up for a serious purpose and for careful readers. The editors warn the reader that the book is no after-dinner work. A Belgian historian wrote a few years ago of the pontifical diplomacy which constantly puts to the service of supernatural aims the accumulated treasures of human wisdom and experience. Therefore it might be imagined in this record of these dramatic years we would discover the brilliance of an ecclesiastical Paleologue or the mystery of a clerical Holstein. But there are none of those things in this volume of papal pronouncements. The documents are couched in that sober, lofty style of Rome, in which there are no verbal fireworks or memorable phrases. Every word, every sentence, tells when the reader takes the pains to give to the papal work the attentive interest which the matter demands, and which indeed the Popes claim as due to their position and dignity. On the opening page of this book we are in 1878; we have reached 1942 at the conclusion of the work. Perhaps no period has been so momentous as these last sixty-four years. Twice during this period wars of an immensity and brutality undreamed of by the past have almost destroyed the delicate mechanism of high politics and, indeed, of civilisation. There are, of course, those optimists who glory in progress by catastrophe. To others, imbued with the principles of Edmund Burke, that no generation has a right to break violently with the past, there appears to have been catastrophe certainly, but the progress is doubtful. Are we condemned then to lament the age of chivalry and salute with delight, or with dismay the age of Sophists and Economists (and Burke never in his wildest dreams imagined what the pure breed of Economists would be)? Shall the youth of the world be forever doomed to shed their blood? Shall the glorious tombs of this war join those equally glorious ones of 1914-18—now so obscure, and, must our dead soldiers die a second time, this time in the hearts of men? This noble work sets out to answer these questions. It is impossible in a work of such a nature to indi-



cate more than the salient points. It is like a mosaic whose many parts have been jumbled, but if you have the patience to fit each part into its correct spot a complete picture will be visible. Take, for example, the telegrams sent by the present Pope to the rulers of Belgium, Holland and Luxembourg. When you read them now, you appreciate much more the cool judgment of condemnation that the Pope passed on the invader of those unfortunate little States. Read the Pope's speech given at the Quirinal on his state visit to the King of Italy shortly before Italy's entry into the war. What might have appeared as banal sentiments, now have a pregnant quality—it was an appeal to Italy and her, as the Pope said, "illustrious head," Mussolini. His appeal was not heard. Sometimes people say why does not the Pope speak out more plainly? First of all, the Pope is the Father of all men, and this universal charity is wonderfully illustrated in the documents of Benedict XV. Again the papal diplomacy is not conducted with the shrillness of the popular press, but it expresses itself in the time-honoured style of the Roman Court, which conveys its meaning clearly to the initiated, as the diplomatic language of the great nations adopt also this dignified manner. The Ems telegram ruined an empire, but to ordinary readers it is a most uninteresting document. Hence these documents are for the careful student, who seeks Principles for Peace, based, to take the most restricted view, on the experience of centuries, and on information, as the editors point out, that no other power can equal, namely, the reports not only of the papal diplomats and agents, but also of the bishops, clerics and laymen of the whole world. The heart of this great work is in the epoch-making *Rerum Novarum* of Leo XIII, the Peace Plan of Benedict XV, the great encyclicals of Pius XI. Around these essential documents, some 1800 papers are grouped, adding this or that point. Of peculiar interest to the readers of the A.C.R. is the fact that many of the translations of the papal documents used in this volume first appeared in the columns of the A.C.R. Their nervous English, their note of enthusiasm, stamp them clearly as the work of the erudite Dr. Leonard who has caused the Document section of the A.C.R. to reach a very high standard. The appearance of his translations in such a noble work is some reward to the efforts of one who has ever sought truth and beauty.

# The Australasian Catholic Record

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Die 1a Aprilis, 1944.

# Apostles of To-morrow

## III. CHILD APOSTLES TO THEIR OWN HOMES.

### *Child Apostles of the Mass.*

The children who continue to go to Sunday Mass when schooling is over are our successes. If we can bring the semi-Catholic parents back to Mass, we know that they will return to the full practice of their faith. In fact, the Mass is the test.

I now suggest that we teach the Mass in school with our eyes on the homes. Our aim will be to instruct the children and then to inspire them to become child-apostles of the Mass in their own homes. The semi-Catholic parents will not hear any instructions on the Mass because they do not come regularly on Sundays. The only way of reaching them is through their children.

A new approach to the Mass can be worked out in detail. The spirit of Catholic Action strives for personal holiness first, and then deepens that through action among others. If we get each child proposing to himself: "I am going to work hard to know and live the Mass, because I want to become an Apostle of the Mass to my own family," we shall see a great improvement at Sunday Mass. This is so desirable that we must be prepared to pay a price ourselves, and to encourage the children to pay one also. Action, deeds, something given up are the proofs of love, and we must speak to God in that sign language of gifts, for gifts are more eloquent than words.

The story of David the prophet is a good example of that principle. David was a skilled craftsman in words, a rich singer, as the psalms, those tender love-songs which are on men's tongues still when they wish to sing the praises of God in the most appropriate words, abundantly prove. Yet, these golden words could not satisfy this great lover, as we hear him exclaim:

"What return shall I make to the Lord for all His Gifts to me?"

He answers his own question by promising to offer a gift to God:

"I will offer God a sacrifice."

What, then, is a sacrifice? Sacrifice is a giving. Sacrifice speaks our love by offering to God a gift. The gift offered in sacrifice is made sacred by its contact with the altar. The Jews spoke of such a gift as dedicated, immolated, as a holocaust; words which bring vividly before us the altar of holocausts with the smoke of sacrifice rising up to God before the Temple at Jerusalem.

Christ in His own supreme sacrifice on Calvary obeys this natural instinct of speaking the sign language of giving. For we can say that Christ on the Cross spoke His love for His Eternal Father with His Body broken for me, and with His Blood shed for men.

### *The inward gift is first.*

Sacrifice is a giving, but whatever is offered must bespeak the inner gift of love. Were our parents to learn from our conversation as



children that we no longer loved them, neither father nor mother could welcome a birthday gift from us. To send a gift to anyone, and not to have any real friendship behind it, is just hollow pretence. Such make-believe may deceive our fellows for a while but it cannot deceive God, as Holy Scripture assures us: "Man sees the things that appear but the Lord seeth the heart."

In the opening chapter in the history of man, we read that Cain and Abel offered sacrifice to God. God accepted the gift of Abel because the gift spoke the love of the giver. The gift of Cain He rejected because already in the heart of Cain lurked the hatred of his brother Abel, and his sacrifice was only an external act.

Later on God rejected the sacrifices of the Jews for the same reason. From the time of Moses the Jews fulfilled to the letter the ritual of sacrifice as prescribed in the Book of Leviticus. The priests wore vestments rich and becoming; the victims were selected with care; there was dignity and decorum in the sacrificial procession, and the setting left nothing to be desired. And yet, God spoke through Malachias, the prophet:

"I have no pleasure in you and will not receive a gift from your hands." (Mal. 1. 10).

Why these words of rejection? Because priests and people concentrated on externals; a cold, correct, official ceremony with no self-offering or turning of the inner man back to God. The words of Malachias sound a warning for us lest our official act of sacrifice, the Holy Mass, may be just another cold, external act of duty with no inner gift of love.

The great St. Thomas Aquinas writes: "Sacrifice is twofold. The first and principal is the inward sacrifice. The other is the outward sacrifice."

We may say, with all due reverence, that Christ's inner gift of Himself in the Garden of Olives was more pleasing to His Eternal Father than the physical gift of His Body to the scourges, of His Head to the crown of thorns, and of His Life to the Cross. St. Paul, meditating on this inner gift of Christ, uses these beautiful words: "He emptied Himself." Nothing of self remained in the heart of the Man-God. That self-offering of Christ was the only perfect act of worship since time began. Everything was emptied out of Him for the love of His Eternal Father.

For us such perfection is not possible. Yet, if we come to Mass with gifts of self, our giving grows by being associated with Christ. At Mass Christ takes our gifts, small though they are, and offers them with the priceless gift of Himself, and our little offerings catch the reflection of this Gift of Gifts, once offered on Calvary, and continuing to be offered in every Mass.

*What gifts shall we bring to Mass?*

Pope Pius XI calls upon the laity for "active participation in the Eucharistic Sacrifice." I am convinced that "active participation" must be taught to children and adults through the preparation beforehand of

gifts of self which are handed over to God at the Offertory. The same Pope warned us against becoming "outsiders or mute spectators" at the Mass. No one who has a gift of self to make can become a disinterested spectator. We shall never live the Mass ourselves, nor teach our children to do so, unless we join in its giving by preparing gifts of self to lay upon the altar.

#### *Personal gifts.*

The apostolic spirit grows through self-sacrifice. There is no place where gifts of self are more acceptable to God than during Mass. We propose to youth to open each morning with the prayer that this day will win something for the Offertory. During the day the child will pause to ask of what he is doing: Can I bring this task, this conversation, this thought, this recreation, this duty, this prayer as a gift to Mass? Or would I be embarrassed to have such a thought at Mass, to speak such words in Church, or to offer what I am doing as a gift to God? At night-time the child will survey the day from the high plane of Mass gifts, and if there is little to offer, there is to-morrow and its promise of a better day.

Whatever costs efforts, and struggle, and, perhaps, pain are welcome gifts for Mass. The conquest of self is our chief battle in life. Children move their careless parents by their limping efforts to empty out the "old man," as St. Paul summarises human weaknesses. No parent can watch uninterested the earnest efforts of his child to check a bad temper, to beat down selfishness, to smile away a natural surliness, to forego the exciting company of undesirable companions, to discipline a habit of exaggeration, to cultivate the virtue of courtesy in punctuality and personal cleanliness. In any spiritual bouquet of gifts for the Offertory the precious scarlet flowers are self-denial, self-control, self-discipline and self-mastery. Any little victories here will purchase for the child something more of the apostolic spirit.

#### *Family gifts.*

Whenever we would despair of the semi-Catholic homes let those words of hope console us: "And a smoking wick he will not quench." (Matt. XII. 20). Wherever there is but a spark of goodwill, a reminiscence of home, a memory of childhood training, Christ will kindle that spark, through our apostolic efforts.

The child-apostle sows in the home the seeds of family gifts for the Mass. The early Christians came to Mass more conscious that they were actors in the drama, actors with a part to play and lines to speak. In their own humble homes they baked the bread for the altar and pressed the grapes for wine. In that the whole family took a share, and a happy atmosphere made the work a joyous task. At the offertory they came in procession, each member of the family bearing a gift in his hands, which the priests accepted, selecting what was needed for Mass, and reserving the rest for the poor. As the family sang the processional hymn, each one felt he was playing a part. With the gift in his hands there went gifts of self.

To-day at Mass we do not go in procession with our gifts at the Offertory. We have not the same reminder to bring a gift as the early Christians had. All the more reason is there that we stir ourselves to prepare gifts to place upon the paten and to pour into the chalice at the Offertory.

The more loving the heart and the more it costs to give, the more precious the gift and the richer the sense of achievement as we lay these gifts upon the altar at Mass.

We can inspire the children at school to pray for and pay for the following family gifts:—

1. *A Family Holy Communion.*

The most active participation in the Holy Sacrifice is to receive Holy Communion during it. Through the child, appeal to the homes to have a family Holy Communion a few times each year, such as Christmas, Easter, the anniversary of the marriage, and on Holy Souls Day. The family should kneel together in Church, conscious that they are giving something as a family. As a return gift for Holy Communion the family might offer up the Saturday evening; no member to go out to any entertainment or recreation. The family Rosary should be said with greater fervour that evening, and the homes that never say it should do so that evening. A special effort should be made by the children to supply and mark Missals, borrowing for those who have none. A reading of the Proper of the Mass is also desirable. Each member of the family should hand over his share of this act of faith at the Offertory, mentioning the Saturday evening effort, and any other gifts he may have harvested during the week.

2. *Aids to family participation.*

The participation of the people at Mass on Sundays would be immensely improved were families to adopt these few practices:

(a) Get up on Sunday morning at such an hour that the family can be in Church some minutes before the priest walks into the Sanctuary. These precious moments will be spent fruitfully in enumerating the gifts garnered during the past week. A moment's meditation on the question: What do we come to Mass to do? will deepen devotion to the Mass about to be celebrated.

(b) In the home, and on the way to Church, speak only when it is necessary. God has many things to whisper to us on the way to Mass, and we cannot hear His voice because of the din of our chattering. Whether we walk or ride we should invite Mary to walk with us and teach us what the Mass is. Silence on the way gives us the opportunity of sharing the companionship of our special friend among the saints in Heaven. We cannot approach the Mass in better company. Our favourite saint became a saint through his devotion to the Mass. That saint will teach us, if we keep our tongues quiet and our thoughts busy, what devotion to the Mass meant for him, and what it cost him. If we ride with the family there is no reason for talking; we should be glad of a respite from the family voices. If we walk, we can avoid companions, and go our own way in silence. Going to Mass in silence



will help our recollection, but we must be careful to have silent eyes also, maintaining a custody over them.

(c) It will be difficult to break away from the custom of having a chat outside the Church before Mass begins. It will not be easy to go straight into Church the moment we arrive. Here is a precious gift for the Offertory. The family which cherishes the ambition of being in their places some minutes before Mass begins cannot loiter on the way or chat outside. This practice is capable of changing our whole lives, because we shall certainly "pray the Mass" better if we make a habit of it. On entering the Church use the holy water and make the Sign of the Cross much slower than at any other time, making it an act of faith in the Blessed Trinity. Look at the Calendar in the Church porch to make certain of the Mass of the day. Genuflect as an act of faith, not merely as an act of habitual courtesy.

(d) Blessed are the parents who lead their children up near the altar. To overcome the natural inclination to slip into the pews at the back is another gift worthy of the Offertory. The back-benchers at Mass are usually the late-comers and the early-goers. Near the altar one can observe the priest, hear him reciting the Missal prayers, and even though he says them in Latin, many a familiar word strikes the ear, and gives one a keener sense of participation. Let us do as the priest does, recite our Missals, forming the words with our lips as an aid to concentration. There are fewer distractions up near the altar. The local "characters" usually dive into the back seats. Up near the altar we shall sit and kneel more becomingly, for so many eyes are upon us. When tired sit up, rather than lounge between the seat and the kneeler. Near the altar helps when we lose the place in the Missal. Listen to the priest, skip the part you have missed, and start off again with the priest.

(e) A splendid family "act" would be to curb the desire to join the crowd as they rush out of Church, the moment the Mass is over. Most of them stop outside to chat.

Were a few families to make this "act" on Sundays it would remind other people that they should not forget their good manners in Church. On a visit to a friend we would not dare rush out and away the moment tea was over. If we did that a few times our invitations would soon disappear. If we come late we immediately apologise to our host and hostess, and if we must leave early we make our excuses. But how often do people come late to Mass without any apology? And how thoughtlessly do people rush out of Church without a word of thanks for what the Mass has done for them! These few minutes can be profitably spent asking God to direct us how to live the Mass to-day, and throughout the coming week.

(f) Blessed again are the parents who go with their children to Mary's shrine before leaving the Church. To forfeit the smile of Our Lady upon this new week we face for the sake of a few minutes' chat outside the Church is real foolishness. A short visit to the saints honoured in the Church is to win their good will and companionship during the coming week.



All these suggestions can be made more acceptable by showing their reasonableness.

Lead children to see how little is gained by leaving before Mass is over. Set them to write out the advantages of practising these suggestions, and in an opposite column have them state what they miss by not adopting them.

### 3. *A Mass Evening in the homes.*

The children to-day are better instructed in the Mass than we were. Text-books, aids, dramatization, and the growing fashion of a Sunday Missal give our children a knowledge of the action of the Mass which many parents lack. Let us send the children back to their homes to teach the parts, or "steps" as we call them of the action of the Mass, to explain the symbolism of vestments, altar, and sacred vessels, and to arouse first and then satisfy the curiosity of adults by asking the why and wherefore of all they do, and say, and hear, and see done at Mass.

What is the best time and manner for this apostolate to the home? Friday is the Mass-day in school, and what is taught that day should go into the homes with the children. The evening meal finished, the children, beginning with the youngest, should be allowed to tell what they learned that day about the Mass. The older children are to continue. Then come questions, the "whys" of the "steps" mentioned by the children. The text-book is on the table for anyone to consult.

Following this quiz section the Missals should be marked for Sunday's Mass, and the Proper, especially the Epistle and Gospel, should be read by one of the family. All this should take place before anyone leaves the table. Half-an-hour would be ample.

The weekly Mass evening will transform Sunday Mass for Dad, for Mother, and for the adult members of the family, and they will bless this apostolate of the Mass which our schools are spreading in the homes.

### 4. *The family offers a Mass.*

There are occasions in the family life when a Mass of thanksgiving or a Mass of petition is desirable. It would be good training to prepare for that Mass by the children saving some of their pennies, the adults a portion of their wages, and then offering a Mass honorarium as a family gift. The family would select a morning when all were free to attend.

### 5. *An annual Mass Dramatization.*

An annual dramatization of the Mass by the children in the parish hall or school can be a religious experience for the whole parish, instructive and inspiring to the actors, to the children looking on, to the teachers who trained them, and to the parents and adults in the audience. This is not a school entertainment or a school parade. This is another part of the apostolate of the children to their own homes.

I have detailed how this can be done in the booklet: *Dramatization of the Mass* (Pellegrini, Sydney, 1941).

J. J. McMAHON.

# Art and Morality

## Summary:

Introductory—the problem of Art and Morality is perennially actual.

Section 1 — those who hold that art should be the handmaid to morality;  
The Two — those who divorce art from morality—logical justification—the  
Camps — nature of art—the nature of morality—art and science.

Section 2 — the argument that art is to be treated like science—complex  
appeal of art—limitations of second view—art is less important  
Criticism: to man than morality—but art need not sermonize—its proper  
use makes it a bulwark to morality—art gains by dealing with  
virtue.

Section 3 — art is not immoral merely because it treats of sin—but it is to  
be censured if it approves of sin—art may be morally dangerous  
Practice — ous to certain people but not to others.

The problem of fine-art and its relation to morality is age-old. It has, I suppose, been mooted ever since men have used (in Carlyle's phrase) "the grand thaumaturgic art of thought." But there is ample excuse for returning to this perplexing problem. For it is as perennially actual as are men and artists. In every generation it crops up. We should, therefore, give whatever solution sound thinking suggests. Some writers on art do little more to solve the problem than confess that it baffles them. So, in our own day, Sir Samuel Alexander says about it: "I must confess that I have little to offer and do not see my way very clearly." Then he sheds what dim light he can.<sup>1</sup>

Possibly the easiest way to grapple with this thorny problem is to sketch two extreme and contending views about Art and Morality. Then we can see how both are unsatisfactory, at least in part. After that perhaps we shall be in a position to indicate a sure and safe attitude to take up to this question..

## Section 1. *The Two Camps.*

In the first camp are to be found, amongst others, those great and noble-minded men who want to make art the handmaid to morality; they want to harness it to the purpose of edification. Literature must above all (in the words of the amiable Dr. Samuel Johnson) "tend to the promotion of piety." Of old, Plato would banish from his ideal Republic the poets who pictured his gods as little better than boisterous rakes, bellowing and cuffing one another. In the last century, Ruskin, sadly surveying landscape painting, stood scandalized because "among potsherd and dunghill, among drunken boozers and withered beldames, through every scene of debauchery and degradation, we follow the erring artist, not to receive one wholesome lesson, not to be touched with pity nor moved with indignation, but to watch the dexterity of the pencil, and gloat over the glittering of the hue!"<sup>2</sup> Some argue that a work of art that is bad as a piece of morality is, ipso facto, bad as

<sup>1</sup>"Beauty and Other Forms of Value"...Macmillan, 1933: Part I ch. VIII, pg. 147.

<sup>2</sup>"Modern Painters": Preface to Second Edition.

art; immoral art must be not only bad morality but bad art<sup>3</sup>."

Others go so far as to imagine that excellent moral intentions may make up for blemishes in the quality of the craft or the inspiration as who should insist that a person becomes an artist merely because he has good will and high ideals. Further, among the adherents of this first view are to be ranged all who wish to make the work of art primarily a propaganda piece—whether the propaganda be Epicurean, Christian, Communistic or Nazi.

All these thinkers cling firmly to the view that a close bond links art with morality. They are all, despite their divergencies, in a sense, right. To realise how close to truth this opinion is, one has only to call to mind men like Lucretius, Langland, Bunyan, who considered themselves first and foremost reformers, who used their art as a vehicle for reform, yet who are commonly looked on as great writers. This opinion, moreover, is such as to command respect. For it is a very human opinion; and you instinctively sympathise with it when you take stock of all the immorality in art and its power to harden and degrade. Nevertheless the view that art must be tendentious and at all costs promote piety is felt by most to be not satisfactory. Perhaps this view is right, but it needs careful statement. Possibly only when it is expressed with a kind of raw nakedness do we jib at it. It is hard not to find truth in Keats's words: "We hate poetry that has a palpable design upon us, and, if we do not agree seems to put its hand into its breeches pocket. Poetry should be great and unobtrusive, a thing which enters into one's soul<sup>4</sup>."

The counter opinion is of those who vehemently assert that art has not, and cannot have, any truck with morality. "Let the artist," these people seem to say, "take for the stuff and substance of his work whatever is most profound, most exalted, most hallowed in human life; or whatever is most squalid, most brutal, most vile—but let there be, under pain of committing a sacrilege against art, an absolute prohibition against pursuing any other end than the art itself and its own delight." Poetry, Shelley urged, cannot be made to truckle to morality; "Poetry is a sword of lightning, ever unsheathed, which consumes the scabbard that would contain it."

As to-day this view is smiled on by many artists and other wise people, we need to pause and realise how strongly entrenched its defenders are, and how suasive can be the steps by which they reach their position.

This view is strictly and severely logical—as far as it goes. To understand this, ask yourself, "what is morality?" and "what is art?"

Morality tells a man how to lead a well-ordered life. It deals with human conduct in so far as it is FREELY subordinated to the ideal of what is right and fitting. The order of morality is the order of human

<sup>3</sup>Studies, Sept., 1930—"Jacques Maritain and His Aesthetic," by Arthur Little, S.J., M.A.

<sup>4</sup>Quoted from Colvin's "Keats": Macmillan, 1887; page 216.



conduct which is completely determined by an end—the Beatific Vision and the love of God for His own sake and above all things. Morality concerns man's FREE will and the right exercise of it. The man guided by morality knows that his free acts are good when they conform to the true end of human life; he measures his acts in their relation to his last end, which is God Himself, from Whom man comes, towards Whom he tends.

Next, what is Art? First, we must beware of confounding art with the WORK of art. Art is that power or capacity, that "shaping spirit of imagination," by which some ideal is conceived and bodied forth, some form impressed on matter, some matter mastered and moulded into a thing of beauty, capable of giving aesthetic pleasure. Art, therefore, is that intellectual virtue, that creative faculty, that looks only to the right production of the work. In itself it is concerned only with making things; its whole orientation is towards the thing to be wrought. Art, as such, is absolute. Art is the beauty-making power; the work of art is man-made beauty.

Art, consequently, differs from morality, because it is ordered to a definite end, separate and self-sufficient, not to the common end of human life. It looks to the good or perfection, not of the man making, but of the work made. Art, then, in the abstract, considered in its essential being, is outside the line of human conduct, with an end, rules and values which are not those of the man, but of the work produced. That work is everything for art.<sup>5</sup>

From all this you can gather the logical strength of this second opinion. And you begin to see that the first view is not satisfactory, because it merely asserts a link between art and morality, but does not study the nature of art.

Those arguing against any connection between art and morality sometimes try to bolster up their contention by the analogy that they suppose to exist between art and science. Art, they say, like physical science, or medicine, or even mathematics, is amoral. It would be absurd to talk about a theorem in geometry or a treatise in geology being moral or immoral. Similarly, they argue, one ought not talk about the morality or immorality of art. The human mind regards all these things as distinct departments. Art and morality are mutually exclusive.

#### *Section 2. Criticism—destructive and constructive.*

We have before us a rough outline of two rival views about art and morality. Obviously both have elements of truth. The first one limps because it takes no account of the abstract nature of art. It may be, for the most part, right; but one must beware of the superficial statement of it. Most reasonable people will feel that the second view is entirely wrong. We need to examine it further.

To begin with, look more carefully at the argument that art is like science; just as you cannot speak about the immorality of a centigrade

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<sup>5</sup>These thoughts are strongly urged by J. Maritain, in his "Art and Scholasticism"; translated by J. F. Scanlan; Sheed and Ward; 1933.



thermometer, so, we are told, you may not accuse a modern artistic film of being filthy, or Galsworthy of being subtly subversive to morality. If a work of art is quite like a production of science, one has no more right to condemn the immorality of the writings of James Joyce than immorality in Einstein's theory of Relativity. The speciousness of this position is unmasked if we answer correctly these questions: (1) to which of man's faculties does art appeal; (2) to which science?

Men answer unhesitatingly and unanimously the second question: science appeals to man's reason or intellect. It is by his reason that man grasps scientific truth; by his reason and by that alone. (Scientific knowledge comes, of course, across the threshold of the senses; but they cannot understand scientific truth.)

As to the first question, there may be some difference of opinion; but at least all will agree that it is NOT to man's reason ALONE that art makes its appeal. Both in the creation and the appreciation of a work of art the intellect is of capital importance. But it is by no means the only faculty involved. The senses of both sight and hearing nearly always make a special contribution. The imagination and memory, too, come into play. But it is the emotional element involved in the appreciation of beauty that is especially important. The emotions are awakened only after the intellect has known and delighted in beauty. But the fact that a work of beauty will almost bring into play the emotions sets art on a plane other than that where scientific truth is to be sought. The human will, with its yearnings and desires and decisions, is affected by this emotional appeal that follows from aesthetic appreciation. The emotions, that belong to the sensitive appetite, in their turn react on the will; they help or hamper its freedom of action. The emotion of fear, for instance, leads people to do what otherwise they would not consent to do.

The fact that art has a natural, though, perhaps, indirect, appeal to the will is a cardinal point in this problem we are considering. For the will is immediately concerned with morality. Morality has no meaning except in reference to the free choices of the human will. Hence, in the very complexity of its appeal, art is other than science. Reason controls science. The scientist explicitly addresses himself to the intellect of the person he wants to convince. Art is more complex. And one of the faculties appealed to, indirectly at least, is the spiritual appetite or will. Hence because, more than science, art thrusts into operation the subject of morality, the human will, it must be allowed that art has ties with morality that science is without. It is not true, therefore, that the artist need bother himself about morality no more than the scientist.

When we encounter the main logical argument for the view that art must be divorced from morality, we must admit the definition of art as a capacity which *per se* and transcendently considered, is intent only on the right production of the work of art. This position is en-

trenched behind a forbidding wall of logic. But the logic does not go far enough.

The people who hold this view forget that art comes from man; the work of art is produced by an artist who is first and foremost a man. Since the artist, even while he works as artist, cannot strip himself of his manhood, he, like all men, comes under the law of morality. The weakness in the opinion of those who would cut the painter between art and morality is that they fail to distinguish ART, which, as such, has no other end than the good of the thing to be made, from the ARTIST whose every free and deliberate act (and the production of a work of art is free and deliberate) is necessarily morally right or wrong. Just as we abominate the man who teaches an innocent person to do some heinous deed, so should we look on the artist who forgets he is a man and allows himself to abuse his art in order to undermine morality. Because that talent, that creative capacity which we label art, inheres in man, therefore it is subject in its exercise to a control from without, imposed in the name of a higher end than the end of art itself—imposed in the name of the very beatitude of the living being in whom it resides.

Let me quote Maritain:—"The sole end of art is the work itself and its beauty. But for the man working, the work to be done of itself comes into the line of morality, and so is merely a means. If the artist were to take for the final end of his activity, that is to say, for beatitude, the end of his art or the beauty of his work, he would be, purely and simply, an idolater. It is therefore absolutely necessary for the artists, *qua* man, to work for something other than his work, something better beloved. God is infinitely more lovable than Art."<sup>6</sup>

In the abstract we can distinguish two distinct spheres—that of morality and that of art. When these spheres overlap, when conflict arises, it is art that must yield place to morality. Morality deals with man; art with things; man is more important than things.

Although dealing with things, art is a faculty in man. And here again it is less important than morality. For a man who is dull of soul and not alive to beauty is not considered sub-human. We pity such a man, but we tolerate him and are aware that he is quite a frequent figure in our streets. But if a man be proved to have no sense of what is right and wrong, to be lacking in power to form the most elementary moral judgments, he is regarded as an imbecile and as sub-normal. Men of various generations and nationalities do not always agree as to what particular actions are to be considered morally good or evil. But anthropologists assure us that no race has ever existed which did not hold some distinction between good and evil, which did not have some notions of morality.

A man with no aesthetic discernment lacks the full perfection that a man can attain to. But he is still as thoroughly human as the artist who cannot play golf or who has no flair for arithmetic. The man who

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<sup>6</sup>See "Art and Scholasticism"; Sheed & Ward, 1933, page 74.

cannot distinguish right from wrong is not thoroughly human. Morality belongs to the essential nature of man; not so art.

The artist is a man who uses his art, his creative capacity, as the workman uses his instrument. The principal cause of a work of art is the man with all the aspirations, human, moral, religious, outside the artistic order, which he can pursue. And he uses the intellectual virtue of art as the instrument. The work of art which results from this principal cause and this instrumental cause is, it must be carefully observed, wholly from the artist as a man with all a man's intentions that do not belong to his art; and wholly, too, from his art as the instrument. This distinction between the principal and instrumental cause safeguards the rights of both man and art. Each inflows into the production of the work; each inflows to its full capacity—but each in its own order. "So the picture is wholly of the brush and wholly of the painter; there is nothing, absolutely nothing, in it but proceeds from the brush, and nothing in it but proceeds from the painter."<sup>7</sup>

From all this it is not to be inferred that one should plump for the first opinion that art must be at all costs and in every sense subservient to morality. Such a view does not consider the essential nature of art. Art has its own rights in its own order. It will always be true that art in the abstract is quite independent of man's last end and the obligation that end imposes. And, in the concrete, though art may never be permitted to thwart man's progress to his higher goal, though man may never become an idolater and love art more than God, yet even here art retains its independence in its own order. The brush is used by the painter, and in that sense is subordinated to him. But the picture is as wholly from the brush as instrumental cause as it is from the painter as principal agent. Each is essential to the picture; each in a different way; each has its own properties.

Again, it is not true that a work that is morally objectionable is necessarily artistically false. If you have one scientist who devotes all his energies to discover poisons and spread diseases, and another who spends all his time and talent on the mixing of medicines that will preserve or restore health, you cannot, a priori, assert that the first is inferior AS A SCIENTIST, merely because he is the less worthy man. In this case there is an analogy between the artist and the scientist. It is conceivable that a work is subversive to morality, yet good as art, just as it often happens that a work is morally praiseworthy, yet bad as art. In the case of the artist creating a work, there are two possible sins. If the artist aims at making a good work of art and falls short in his attempt, he sins, but as artist. If he intends to make a work that is morally bad and makes it, he may be first rate as artist, but sins as man. "Unde ex primo peccato culpatur artifex inquantum artifex; sed ex secundo culpatur homo, inquantum homo."<sup>8</sup> It is probably not going too far to agree with the modern critic who writes: "I

<sup>7</sup>"Art and Scholasticism," page 133.

<sup>8</sup>"Summa Theologica," of St. Thomas Aquinas: 1-11, q. XXI, art. 2 ad 2.



have no doubt that the Prince of Darkness could produce a symphony, a statue, a poem that would be supremely artistic and yet morally depraving."<sup>9</sup>

It is unsound to maintain (as do some whom we listed under the first camp) that the artist must turn propagandist, must sermonize. Art is bound to morality at least in the sense that it may not violate man's moral nature. But art need not, great art does not, bluntly preach. The artist is not bound to approach his art as Pope professed to approach the Muse of Satire:

"Reverent I touch thee; but with honest zeal  
To rouse the Watchman of the public Weal;  
To Virtue's work provoke the tardy Hall,  
And goad the Prelate slumbring in his stall." (36).

There is no need for the artist to be nagging at himself with the question, "am I being moral?" or, "can I be more didactic?" Tennis tends to keep a man fit, to make his muscles limber. But the normal player plays for love of the game and does not keep on interrupting every odd shot to question himself on his improvement in bodily suppleness. Of course a fool of a player can use the game in such a way that he does not get or keep fit. By lawless, unorthodox play he can wrick a limb or strain a muscle or even injure his partner. So the normal healthy use of art will tend only to make virtue loved and to advance morality. A work of art is a work of beauty, and beauty allied to moral worth is supremely attractive. An unscrupulous artist may overstep the limits and use his art to the detriment of morality. And nothing teaches immorality better than immoral art—it appeals to the whole man and so can seduce every faculty. Still we understand that the normal use of art is as much calculated to promote morality as the normal use of tennis promotes physical fitness. From the very fact that a work of art is free from anything that can draw moral censure, it positively promotes morality. From the very fact that art appeals to the whole man, and not, like science, just to man's reason, art has great power to persuade and teach pleasantly and therefore efficiently. What is learnt with interest and pleasure is eagerly retained. Art is normally a bulwark to morality.

It is interesting to hear Milton as a witness to his fact. Writing in what he calls "the cool element of prose," he speaks of the talents of poets as "the inspired gift of God," and says that they "are of power, beside the office of a pulpit, to inbreed and cherish in a great people the seeds of virtue and public civility, to allay the perturbations of the mind, and set the affections in right tune; to celebrate in glorious and lofty hymns the throne and equipage of God's almightiness, and what He works, and what He suffers to be wrought with high providence in His Church..."<sup>10</sup> Some years ago the saintly Pope Pius X insisted that sacred music should be great art, otherwise it could not

<sup>9</sup>Maurice F. Bell, writing in "The Catholic World"; March, 1936; Article: "Beauty, Art and Religion," page 713.

<sup>10</sup>"The Reason of Church Government"; 1642.



have on the mind of those who hear it the effect the Church desired. What he said would apply, too, to painting and sculpture within the churches. Only if these things are works of art—simple and restrained and sublime art—will men's minds be led by them from the material plane to loftier things. Consider the Gregorian chants of Holy Week. They are redolent of a deeply sorrowful beauty and strike one as specimens of perfect art. Yet nothing could better bend the thoughts of the mind on the great mysteries of that Week.

We repeat that we are not advocating a blatant didacticism in art. Gladly we make Keats's words our own, that art should be "great and UNOBTRUSIVE, a thing which enters into one's soul." But we insist that by the very force of beauty, which essentially belongs to art, the work of art will, quite naturally and normally, make virtue loved. To realise this one has only to consider the greatest works of art, the pieces of loftiest beauty that we possess; these do, *de facto*, ennoble, purify, teach—not blatantly, but in a subtle and ineffable fashion. Somehow a man feels better and spiritually re-invigorated after he has been enthralled by the grand and rich beauty of Beethoven's "Emperor" concerto, or as, in calm of mind, he closes Milton's masterpiece, "Samson Agonistes," or when he has pondered the simple yet fathomless beauty of the words or character of Christ—"This is my commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends."

It is art that is the gainer by being bound not to violate the demands of morality: "Nobility, intensity, courage, generosity, pity—qualities like these cannot of themselves make a poem good, any more than they can make a face beautiful. . . But in a poem, as in a face, no perfection of form in their absence can reach the highest beauty. And in a poem, as in a face, the presence of their opposites—of vulgarity or morbidity or poltroonery or meanness or cruelty—is a flaw for which no perfection of form can atone." So writes in his excellent book, *The Decline and Fall of the Romantic Ideal*, Mr. F. L. Lucas.

And though it seems that, in theory, art can blossom in any soil, in practice great art does not thrive in the mephitic atmosphere of sin. Such is Longinus's view: "Men whose thoughts and feelings are employed all their lives in mean and servile pursuits cannot be expected ever to produce anything worthy of immortality. Great works of art are the result of great conceptions, and those natures which are most elevated will be most sublime." Roger Fry, a twentieth-century critic, echoes the substance of his views. He has been examining the art of Aubrey Beardsley, and feels that his "moral perversity" has hindered him from being a designer of the first flight. He concludes: "But if we are right in our analysis of his work, the finest qualities of design can never be appropriated to the expression of such morbid and perverted ideals; nobility and geniality of design are attained only by those who, whatever their actual temperament, cherish these qualities in their imagination."<sup>11</sup>

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<sup>11</sup>"Vision and Design": Pelican Books: Page 193.

The artists themselves, in their most calm moments, agree with the critics. For instance, Oliver Goldsmith thus apostrophises the Muse of Poetry:

"And thou, sweet Poetry, thou loveliest maid,  
Still first to fly where sensual joys invade."

### Section 3. Practice.

One final point needs to be touched on. How is one to determine what works are morally good or bad? Can any criterion be suggested for concrete application? Every work that treats of moral evil is not by any means to be rejected as immoral. After all, *Paradise Lost* deals with moral evil, with man's first disobedience and the sin of the angels. Yet not for that reason is it regarded as immoral. The action in *Hamlet* pivots around the moral evil of revenge. Yet *Hamlet* is not looked on as an immoral drama. Hence merely because the stuff and substance of a work is sin, you cannot proceed to condemn the work on moral grounds. It is not the theme that matters; it is the way the theme is presented, the emphasis thrown on certain aspects. Here then are two considerations that will help us to determine the morality in actual cases of art:

- (1) If a work of art approves moral evil, then the work itself is morally objectionable. Milton does not approve of man's disobedience, though it is the theme of many lines. Shakespeare does not approve of revenge although revenge is the theme of *Hamlet*. But, I think, Galsworthy writes in parts of his *Forsyte Saga* to justify divorce. And the "moral" of certain films is that marital infidelity cannot be blamed. In such cases we have works which, no matter how artistic, are morally reprehensible.

The vast majority of men will not approve of works that will deck out vice so attractively as to lure people into evil. Most of us may not be able to express ourselves with the smooth precision of Boileau, but our views tally with his:

"Je ne puis estimer ces dangereux auteurs  
Qui de l'honneur, en vers, infâmes déserteurs,  
Trahissant la vertu sur un papier coupable,  
Aux yeux de leurs lecteurs rendent le vice aimable."

- (2) Again, granted that the author of a work and the work itself show no approval of moral evil, yet if that work so portrays human actions or other things that it is morally certain to lead some people into sin and so soil their minds, that work is, to say the least, morally dangerous. It is quite possible that a certain work of art will have nothing but good effects on mature minds, but on callow minds it might cause trouble. In such a case it would clearly be immoral for the work to be put into the hands of those people who are likely to take harm from it. A work of art may, therefore, be morally good for one class of men, morally harmful for another.

J. P. KENNY, S.J.

# The Fellowship of Alcoholics Anonymous

## A NEW APPROACH TO THE PROBLEM OF ALCOHOLISM.

The Medical Director of one of the largest hospitals in America treating alcoholic and drug addiction writes:—

"About six years ago I attended a patient, who, though he had been a competent business man.... was an alcoholic of a type I had come to regard as hopeless.

In the course of his third treatment he acquired certain ideas concerning a possible means of recovery. As part of his rehabilitation he commenced to present his conceptions to other alcoholics, impressing upon them that they must do likewise with still others. This man and over a hundred others appear to have recovered.

I personally know scores of cases who were of the type with whom other methods had failed completely.

These facts appear to be of extreme medical importance; because of the extraordinary possibilities of rapid growth inherent in this group they may mark a new epoch in the annals of alcoholism."

These lines serve to introduce "Alcoholics Anonymous," which is a new approach to the problem of alcoholism, and which during the past eight years has achieved very remarkable results. The movement, known as the Fellowship of Alcoholics Anonymous, is based on the fellowship of ex-alcoholics, both men and women, who are banded together for mutual support and for the rescue of other alcoholics. There is no organisation in the ordinary sense, no officers, no fees. A person gets cured through the A.A. Method; he immediately seeks out another alcoholic and cures him. So the movement spreads. It grows with a sort of geometrical progression. When a few in a district have been cured they form a centre and meet together for mutual support and entertainment.

A.A. began as late as 1935. Since then its success has been startling. In four years 100 were rehabilitated. Two-thirds were at Akron, Ohio; the rest in or near New York City. It had been proved that by the A.A. method two out of three alcoholics, who really desired it, could be cured. The medical estimate in America for cures of alcoholics was less than two per cent. Here was an amazing advance.

In 1939 the Fellowship published a book bearing the same name as the movement. *Alcoholic Anonymous*<sup>1</sup> is a volume of 400 pages and merits careful study by all interested in the problem of alcoholics. It represents the experience of 100 men and women who were victims of alcoholism—many of them declared hopeless by experts—but who have been cured and have won back their sanity and self-control. The first half of the book deals with the Method in great detail; the second half contains the experiences of some of those cured.

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<sup>1</sup>To be obtained from the Alcoholic Foundation, Church St. Annexe, Post Box 658, New York City, U.S.A. Price 3.50 dollars. All enquiries may be sent to the same address.



The publicity given to the movement by the publication of the book led to an enormous increase in the Fellowship. By the middle of 1942 over 6,000 alcoholics had been completely cured. It is confidently expected that by the beginning of the present year the number of cures will have exceeded 8,000. There are now A.A. groups in fifty cities and towns of the United States.

The growth in some districts has been amazing. Thus in Cleveland, Ohio, in 1939, 25 alcoholics attended meetings in Akron, a nearby town. As the work became known a rapid growth ensued. To-day Cleveland has 25 active groups with a total of 1,000 rehabilitated alcoholics. To measure the full benefit conferred by A.A. upon Cleveland we have to add the families restored to peace and the employers and friends of the alcoholics who have benefited through these cures.

Of those cured ninety per cent. are now in employment. For the most part they were able to re-establish themselves with only such help as the Fellowship could give.

There have been failures. For instance, only 31 out of 54 were cured at Rochland State Hospital. At two other public Institutions in New Jersey five out of seven and eight out of ten respectively were cured. The others for one reason or another failed to respond to the method.

It must be remembered that the patients dealt with by A.A. are alcoholics: psychopaths for obvious reasons are excluded. The moderate drinker is not catered for. Nor is the hard drinker, who, though drinking too much, is still able to stop, or at least to moderate his drinking.

The alcoholic is one who has not the power to control his drinking. This inability may show itself at the first drink or it may develop gradually. Persons so afflicted cannot take alcohol. If they do, something seems to happen, in a bodily and mental sense, which makes it virtually impossible for them to stop drinking. It is an incurable condition. Once an alcoholic, always an alcoholic, is a fact definitely established. That the condition is a disease leading to insanity and death is insisted upon by A.A. Most doctors agree. Some say that these victims of drink are allergic to alcohol as those with hay fever are allergic to pollen. The matter is disputed. In any case it is only giving the disease a name. The fact remains that alcoholism is a condition the origin of which is unknown and for which medical science has hitherto found no remedy. It may be added that clergymen and social workers met with as little success as the doctors in their attempts to heal this disease.

And now A.A. presents us with a cure of great promise? It is, perhaps, too soon to pass final judgment; but the results achieved are beyond anything hitherto deemed possible.

The Method employed to effect the cure is explained in detail in the A.A. Book. It is a system worked out by alcoholics for alcoholics. The competent business man, a hopeless alcoholic (mentioned in the doctor's letter quoted above) in his efforts to cure himself had acquired



certain ideas about the problem. He tried them out on fellow patients at the hospital. He discovered not only that he met with some success among the patients but also that his altruistic efforts enormously increased his powers of resistance. In this way was the Method of A.A. discovered. It has since been elaborated and systematised.

Before describing very briefly the Method it is important to note that usually it must be applied by an ex-alcoholic. This is a cardinal point. The reason for this is not far to seek. For the ex-alcoholic alone has experience of what the sufferer is enduring; he alone knows the subterfuges so commonly employed by inebriates to excuse themselves or to put off the effort to recover. Therefore is he so competent to change despair into hope, and give strength to the weak. He achieves this by the mere fact that he, once an alcoholic, now stands before the patient, "clothed and in his right mind," and *cured*. In short, the ex-alcoholic better than all others *can win the complete confidence of the patient*. And in these cases, as in the allied neurotic diseases, the first and most important thing is to win the patient's confidence. To gain this confidence is difficult, but until it is gained nothing can be done. In this difficult work, the ex-alcoholic, drawing strength from his own experiences, succeeds where most others fail.

The first steps in the Method is to bring the patient to a sincere desire to be cured. The powerful influence of the ex-alcoholic joined to the knowledge, now penetrating more and more deeply into the patient's mind, that insanity or death will soon be his lot unless he changes, generally brings about the desire to be cured. It may take time and much patience to educe this will in the patient. In some cases it may need the painful experience of one or more bouts, with recurrent visits to the hospital, before the patient will admit that the drink has beaten him and that he is an alcoholic. However, when this frame of mind has been reached, he will usually agree with a sincere heart to submit to the treatment which will cure him.

The first stage is then entered upon. This is to get the patient to acknowledge a Power in his life greater than himself. This is the basic principle of the Method. Nothing can be done till faith in this Power greater than oneself is obtained. When unfeignedly and humbly the patient admits this he is on the way to recovery.

To those who believe in God there is no difficulty in this demand. But the complacency with which the patient has held this belief is shattered. He gets a sense of God, and God's presence in his soul, that is quite new, vital and effective. But what of atheists and agnostics? Here the A.A. has developed a technique peculiarly its own. It strives, and quite often successfully, to make the patient put aside his prejudice and pride, and to express even a genuine willingness to believe in a Power greater than himself. With this simple beginning, without any effort to define this Power, or to assimilate another man's concept of God, amazing results have been obtained. This embryonic act of faith, which, after all, had overcome obstinacy, sensitiveness, unreasoning

prejudice and deeprooted pride is accepted by God. The grace, for we can call it nothing else, of repentance is granted. "It has been repeatedly proved amongst us," says the A.A. Book, "that upon this simple cornerstone a wonderfully effective spiritual structure can be built." (Page 59).

To some, this Presence came with Pentecostal vehemence; to others more gradually, increasing as their re-education proceeded. But to all, this spiritual experience deriving from the strong belief in God (as each one comprehends God) is necessary. Speaking of the effect upon the patient Dr. Silkworth writes: "Each ex-alcoholic has had, and is able to maintain a vital spiritual or 'religious' experience. This so-called 'experience' is accompanied by marked changes in personality. There is always, in a successful case, a radical change of outlook, attitude and habits of thought, which sometimes occur with amazing rapidity, and in nearly all these cases these changes are evident within a few months, often less."<sup>2</sup>

Having accepted God and acknowledged his own utter powerlessness, the patient is taught to turn his will and his whole life over to God. This entails the idea of prayer for help and this is insisted upon from the beginning and continues throughout the treatment.

Then begins the re-education of the patient. The first step is self-examination. A moral inventory of the past life, thorough, fearless and honest, is made. Each item in the inventory is put down in black and white. In this business nothing counts but honesty. In the vast majority of cases success is eventually obtained. True and sincere acknowledgment of spiritual sickness comes to the patient from the listed shortcomings lying in front of him.

The A.A. Method is certainly not sedative, rather is it tonic and astringent. Hence it is not satisfied with the assessment of the past misdeeds. It demands that they be submitted to the judgment of another with a view of making full reparation to every one who has been wronged in the past by the patient.

The demand upon the patient to discuss with a friend of his own choosing (other than wife or immediate relative) his entire past career, is admittedly a hard one. Yet experience has shown that if this step is omitted a breakdown inevitably ensues. The reason is, that refusal to take this step shows the patient has not lost his egoism. He has not yet learned that humility, fearlessness and honesty in the degree necessary to extricate himself from the entanglement created by his indulgence in alcohol. It is just the same lack of courageous humility and honesty which has always defeated the efforts of doctors and others who have tried to help inebriates.

But at this stage, and indeed throughout the treatment, the patient is being aided in a supernatural way by being taught to turn more and more to God in prayer. In the simple language of the A.A. Book:—"In meditation and prayer we ask God what we should do about each

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<sup>2</sup>The Journal—Lancet, July, 1939, page 312, Minneapolis.

matter. The right answer will come if we want it." (p. 81). On the natural level two pressures are constantly playing on the patient. One is the powerful influence of the ex-alcoholic, who has himself been through it all; and the other is the desperate plight in which the patient finds himself, and his increasing fear of insanity or death which he now realises will follow failure.

When self-surrender comes it is accompanied by a greater realisation of God and the consciousness of spiritual powers hitherto unknown to most of these patients. It is a remarkable fact, vouched for by the authors of the A.A. Book, that when the surrender comes, a clear sense that he has solved his drink problem comes strongly to the patient.

The patient then goes forward to the next step, which is to make reparation to all whom he has injured. This reparation must be made without reservation even if it should mean loss of reputation or position or even going to gaol. The patient, on pain of falling back into his old habits, must face up to it. The only exception is where making reparation would injure another.

The last stage in the re-education of the patient is to apply in his daily life the spiritual means he has found so successful in delivering him from the demon of drink. He is taught to pray, to meditate, to examine his conscience.

"It is easy," says the A.A. Book, "to let up on the spiritual programme of action and rest on our laurels. We are headed for trouble if we do, for alcohol is a subtle foe. We are not cured of alcoholism. What we really have is a daily reprieve contingent on the maintenance of our spiritual condition. Every day is a day when we must carry the vision of God's Will into all our activities." (p. 97).

And again, "We constantly remind ourselves we are no longer running the show, humbly saying to ourselves many times each day, 'Thy Will be done'. . . We alcoholics are undisciplined. We let God discipline us. It works—it really does." (p. 100).

Whatever may be the cause, the alcoholic has an incurable disease. Once an alcoholic always an alcoholic. Therefore the question of immunity is as important as the immediate cure. And strange as it may appear, the practical experience of the men who devised and have worked out the system, shows that the means to insure immunity is intensive work with other alcoholics. This is the final instruction given to the patient: "Carry this message to other alcoholics, you can help when no one else can. You can secure their confidence when others fail. Remember they are very ill." (p. 101).

Those who have been cured are told to go and search for other alcoholics—to go to hospitals, to doctors, to ministers, and to priests, to seek for cases to help.

The whole technique for the new missionary to the drunks is worked out with elaborate detail and with much sympathy and insight in the A.A. Book. This extends even to helping in the restoration of the home and family of the alcoholic.



The effect of the work is to bring about an extraversion, the value of which is well known in neurotic cases—and alcoholism is really one of these. In addition, the knowledge of what he has been delivered from, and his confidence that he can deliver another such victim, aid immensely a man's spiritual growth. Incidentally this apostolate, so natural and so congenial to this man released from the pangs of alcoholism, is also the means of rapidly spreading the A.A. Movement.

Consideration of space obliges us to omit many interesting and instructive details of the Movement. Nor can we illustrate our remarks by recounting any of the marvellous cures obtained by the Method. For them we must refer the reader to that most interesting volume, "Alcoholics Anonymous."

The Movement really reminds one of Chesterton, who tells us that he once tried to construct a new church, only to find that Christ had constructed this very kind of church two thousand years earlier. The Method of A.A. is not new. Conversion, to be genuine, must embrace the acknowledgment of God, the desire for forgiveness, the confession of sin, which entails examination of conscience, and purpose of amendment. These are elementary truths to every Catholic, though forgotten by many outside the Catholic Church. It is this forgetfulness and consequent abandonment of God and of the true conditions of repentance which make the revival of them by the A.A. Movement seem novel and original. This, no doubt, is a criticism well deserved by the pagan age in which we live. On the other hand, it is only true to say that the basis upon which the Fellowship works is sound. It is thoroughly Christian in its ideals. The results obtained are those promised to anyone who sincerely acknowledges God and turns from sin.

The really original element in the A.A. Method is the introduction of the ex-alcoholic as the missionary to the drunkard. The psychological effect upon the patient is profound. The greatest need of the patient is a man in whom he can fully confide. The ex-alcoholic is such a man. This work also meets the need of the ex-alcoholic as nothing else can. It gives him an ideal, and a strenuous vocation to which is added congenial society among other ex-alcoholics.

The Movement is spreading. Each year it is widening its field of action. Will these recoveries be permanent? We reply in the words of Dr. Silkworth, "No one can say. Yet, we at this hospital, from our observation of many cases, are willing to record our present opinion as a very strong 'Yes' to this question."

R. J. MURPHY, S.J.



# In Diebus Illis

## VI.

### THE HUNTER RIVER (continued.)

#### DEAN LYNCH.

He was known as "The Dean" from Newcastle to Moreton Bay; and that at a time when every second priest was a dean—which was Dr. Polding's way of acknowledging service. Cardinal Moran had other views, and a clerical quiz of the late 'eighties was, "Why is the Cardinal like Brian Boru?" "Because he banished the Danes." It looks a poor thing when written and wouldn't find its way into these grave pages if it hadn't some historical significance. An honorary Doctorate in Divinity was the next way of doing the right thing. Gregory, Hallinan, Grant, McAlroy were thus acclaimed. The title of Monsignor appeared in 1874 and Dean Lynch (followed by Fathers Colletti and George Dillon) was the first to receive it.

John T. Lynch was a dominating personality. Of powerful build he had the square jaw of the fighting-man and the broad shoulders and the quiet, calculating eye associated therewith. He was a good speaker—sometimes eloquent—and in addition had the strong right arm which shot forth like the Thunderbolt of God, and connected with the humbug or the shoneen who dared slight the persuasive word. Dublin-born in 1816, he was of "the flower of Maynooth" who hearkened to Dr. Ullathorne's cry for help in 1837, and with Francis Murphy, John Rigney, John Fitzpatrick, Michael Brennan, Michael O'Reilly, Thomas Slatery and Edmund Mahony arrived in Sydney on the barque "Cecilia" on the 15th July, 1838. Three-fifths of the Australian priesthood—Fathers McEncroe, Summer and Gregory—met the boat and gave them a genuine welcome to the ranks of the overworked clergy. The obituary notice of Monsignor Lynch, published in the "Freeman's Journal," February 23rd, 1884, states that he was in Deacon's Orders when he came, and his age might seem to bear that out; but other authorities, like Cardinal Moran and Dom Birt, indicate at least that he was a priest. The point for what it is worth is not easy to clear up. There is good testimony in the "Maitland Sentinel" (Jan. 2nd, 1933) and in Monsignor Byrne's "History of the Catholic Church in South Australia" that Edmund Mahony came as a Deacon, but when Mahony and Lynch were sent to take charge of Maitland the former was recognised as the senior and was made Dean—Lynch succeeding to the title at Mahony's death in 1845. Mahony was the older man, but Lynch was the stronger character, and unless the John T. Lynch whom the North knew in after years was a much milder man when the first fervour was on him, it does not seem likely that he would take second place to one who was ordained behind him. As to that, after the pair had spent only a short time together at East Maitland, "it was deemed expedient" to establish West Maitland as a separate parish, and Lynch took up his residence a mile away from the Parish Priest. There was,

however, no breach between the two, and Monsignor Lynch, in a sermon delivered at a Commemoration Mass to the Men of Thirty-eight at Parramatta in July, 1883, was able to say of Dean Mahony, "He was my colleague in Maitland and the memory of his zeal and labours is still fresh among the people who loved and revered him. I was at his bedside when in 1845 he rendered his pure soul into the Hands of his Creator." John T. Lynch was of the type that works best by himself, and throughout his career he was a ruler who suffered no rival near the throne, be it bishop or curate. He was an organiser with a head full of schemes and a determination to carry them out his own way, and he was a tireless worker throughout a remarkable pastorate of over thirty years until he left the bush and came to Sydney. He thoroughly searched the upper reaches of The Hunter and the Paterson valley, and there was not a settler, Catholic or non-Catholic, whom he did not call upon. He was a first-class horseman and as hard as the horse that bore him. He pioneered the Liverpool Plains, went further north than Armidale, and combed the whole of the intervening country. His rounds from Maitland back to Maitland often meant a journey of a thousand miles, and there were times when on his return a sick-call was waiting which brought him half-way round the map again. The Registers which he left behind him show that during his twenty-four years at Maitland he baptised 4,100 persons—some of them aborigines—or at a rate of about 170 a year, and the domiciliums of parents entered there represent places scattered as widely as the Manning River, Kempsey, Port Macquarie, The Upper Hunter and Armidale. In all those journeys he took the rough stuff of the Bush as if it were nothing. He shared the shepherd's hut and the appalling spare bed as hard and as corrugated as a shire road, and vermin-infested as well. He lived on the salt junk and the malicious damper washed down with post-and-rail tea, and where he got his vitamins is one of the mysteries of those heroic times.

When Father Lynch began his work at West Maitland, St. Joseph's at East Maitland was the only church north of Sydney, and in all that vast extent of country west and north, including Queensland, the Holy Sacrifice had not been offered. On his visitations round the region he said his Mass in barns, in the back room of stores, in settler's huts, in pubs, and under the open sky. To improve on this he set about erecting a chain of little churches or chapels along the route, and in 1839 made a beginning with a slab caboose in Plaistowe Street, Maitland, at The Horseshoe Bend. A poor thing it was, but an achievement in the circumstances, filling for the nonce the double role of a church on Sunday and a school during the week. The roof was of bark and the walls of slabs so loosely put together that the openings between had to be plugged with mortar fortified with chunks of wood. At first only a strip round the altar was floored, and that flooring was of the same material as the walls. The following year the remainder was covered with split timber made as smooth as possible by adzes and

axes swung by himself and his willing congregation. It was a makeshift only and was intended to be such till something better could be provided. But mighty things were done in that old slab tabernacle. The Holy of Holies was erected and the Blessed Sacrament reserved; rough men were taught again the prayers of long ago, and little children were told of God. When the something better came in the completion of St. John the Baptist's stone church, opened in 1846 and blessed by himself, he spoke to his congregation of the crude creation in Plaistowe Street and likened it to the Crib of Bethlehem where they, "like the shepherds and kings who paid homage to The Divine Child in a manger had assembled in their own humble way to worship the same Babe in The Blessed Sacrament. If the same fervour and manifestation of Faith is fostered in this handsome church, I shall have no fear of you and of those who come after you. God will bless you and in the years to come the fruition of your zeal and devotion will be made manifest to God's greater honour and glory. I am not over-optimistic when I say that many of you may live long enough to see this fair district studded with churches, convents and schools worthily carrying on the great spiritual work entered upon seven years ago in the humble little slab church in Plaistowe Street."

The foundation-stone of St. John the Baptist's, of which the wattle and daub was a forerunner, was laid by Dr. Polding on the 8th October, 1840. The site was a good one—on Campbell's Hill where the Maitland Hospital now stands—and under the stone was placed an elaborately-worded brass plate which bore this inscription:

"Ecclesiae sub patrocinio  
SANCTI JOANNIS BAPTISTAE  
Erigendae  
Ad majorem Dei gloriam promovendum  
Hunc primarium lapidem  
Posuit  
REVERENDISSIMUS D.D. JOANNES BEDA Episcopus  
Hierocaesarensis  
Et in Nova Hollandia et Insula Van Diemen  
Vicarius Apostolicus,  
Die Octava Octobris anno salutis  
MDCCCXL.  
Vigebat, Successor Sancti Petri in Roma,  
Summus Pontifex Gregorius XVI,  
et in Britannii Victoria Prima Sceptrum tenens  
Benevolentiam omnium sub una ditione  
Conciliabat

Sacerdos, Rev. J. Lynch."

The church, however, was not built on that site, but in 1844 Father Lynch began the St. John the Baptist's which Maitland knew so long, and which was ready in 1846. Old-timers say that the historic dedication plate will some day be found under the corner-stone of the tower of this building. Before Dean Lynch left Maitland to take charge of the Armidale district in 1862 he enlarged St. John's and left it as it stands, to-day in its decadence. On his arrival as first Bishop of Maitland Dr. Murray made it his cathedral in 1866, and during the forty-three years of his episcopacy, and through the thirty-four years of that



of his successor Dr. P. V. Dwyer, as Coadjutor and Bishop of the Diocese, it continued to be so used; but with the passing of time it was found inadequate, and even unseaworthy, so in 1933 Dr. Gleeson put it out of commission and set it aside for other purposes. In stating that Dr. Murray was the first bishop it has not been forgotten that Dr. Polding's Coadjutor, Dr. Davis, was styled Bishop of Maitland, but he never even saw the place. It was for him a Titular See and was confined to the township of East Maitland, which is interesting in that it is the only instance in our history where an Auxiliary Bishop was not given as his nominal diocese one of the decadent but once illustrious Sees of olden times. Perhaps Dr. Polding, as Vicar Apostolic, had suffered so much embarrassment over his Hierocaesarensis when the bigots dubbed him a foreigner, that he saw to it that his co-adjutor did not carry a similar handicap.

St. John the Baptist's served for eighty-seven years before it was laid aside. Two bishops—Dr. Dwyer and Dr. Gleeson—were consecrated and many priests ordained there. Outstanding among the latter was Father Patrick Hand, afterwards Monsignor, who, as Assistant and Administrator, served Maitland for forty years and left behind him a name as revered as that of Dean Lynch himself. At his obsequies in 1910 Bishop P. V. Dwyer, paying a gracious tribute, said: "Father Hand's character as a priest was a remarkable one. It was a strong one. When the question of appointing a co-adjutor to the late Dr. Murray came up, Father Hand was chosen by the priests of the Diocese as the one most worthy, and no-one was more conscious of that than I was, but Father Hand had shrunk from any promotion to a bishopric." Patrick Hand was educated at All Hallows and came to Australia in 1870, when he had as shipmates two young arrivals who like himself were destined to leave an impress on our catholic life—Fathers John Gallagher and Michael Slattery, later on Bishop and Vicar-General of the Diocese of Goulburn. They were ordained by Dr. Lanigan at Maynooth the year before, and were the first to offer their services to that lately-made bishop on his visit to the Old Land in search of priests. The name Hand associated with All Hallows recalls the founder of that great College from which so many well-known workers in the Australian mission field have come, but there does not appear to have been any close connection between Monsignor Hand and the founder of All Hallows. There was, however, a Father Luke Hand, who was a member of the same family as the famous Irish priest, but he was not spared long to achieve the results which were so abundantly promised. He was at Hartley in 1854 and later on was transferred thence to Goulburn, but, summoned back from the South to give evidence at an inquest at Bathurst, he contracted pneumonia to which he succumbed. He was the first priest buried in the Capital of the West.

The following priests have had the distinction of having been placed in charge (as Administrators since 1866) of Dean Lynch's old St. John the Baptist's church. The Dean himself in 1862 was succeeded by Father Andrew Phelan, an austere man but a fine represen-



tative of the masterful men of the early times. He had a sound knowledge of the classics, which indeed so many of them had, and besides he had some acquaintance with music, which so many of them had not; and thus equipped he transformed a ragged choir, which The Dean had called into being, and made it something worth while. Like all his contemporaries The Dean was passionately fond of Moore's Melodies which were being produced while he was a boy in Ireland, but he sang them to the tune of "Brennan on the Moor," and the tune of Brennan on the Moor was largely his own composition. His successor engaged competent masters and made St. John's one of the best choirs in the country. Father Phelan was Priest-in-Charge of West Maitland when Dr. Murray came in 1866, and continued as Administrator for two years. In 1868 he returned to his native Kildare, became Parish Priest of Maryborough, and before his death was made a canon of the cathedral. The next in charge of the old church was Father Joseph Patrick Byrne, who was afterwards the second Bishop of Bathurst. He was one of five priests who came with Dr. Quinn, the first Bishop of The West, and never belonged to the Diocese of Maitland, but at the request of Dr. Murray he administered his cathedral from 1868 to 1874. In that year Father Hand began his fruitful control which ended with his death in 1910. The next was Father Victor Peters, now Monsignor Peters of Hamilton and Vicar-General of the diocese. After him, in 1924, came the genial Father Joe Coady, who in the days of his yearning for fistic laurels discovered Les Darcy, the clean-living ill-starred Australian Champion of the Ring. In 1931 there appears the second of the Administrators of St. John's destined to wear the mitre—Dr. E. V. Tweedy—who after St. John's closed its long and splendid term continued at the Pro-cathedral till his appointment to the Archbishopric of Hobart. The names of Fathers Vincent Casey and N. Withnell bring the list of Administrators at West Maitland down to the time of writing.

St. John the Baptist's, though it was the most pretentious church built by Dean Lynch, was not the only one. He brought Dr. Polding overland in 1840 to lay the beginnings of a stone church at Wollombi, a village which because of its situation on the main road north, and at a junction where traffic branched to Maitland and Singleton, promised at the time to become some day an important town. In the same year he put up a slab building at Patrick Plains near the spot where old Ben Singleton a few years before had constructed a hut which proved to be the beginning of the fine town which bears his name. This church, or chapel, was a faithful replica of the pioneer concern in Plaistowe Street, and was replaced by Father Lynch in 1845 by a weatherboard structure dedicated to St. Augustine, which was again replaced by the present building which was finished by Father Hanly—the first resident priest of Brisbane—just before he left the Maitland area to replace Dr. McAlroy and become Dean at Yass in 1861. In 1841 Father Lynch put up a wooden church at Black Creek, which is now Braxton, and shortly afterwards—the dates are uncertain—provided for Murrurundi and Lochinvar. Thus he takes his place among

the earliest church-builders in Australia, and was the very first to set up a chain of them across his district. There were, of course, many places set aside for the celebration of the Holy Sacrifice before he came, and some of them were constructed with a view to permanence; but there was nothing quite like the defensive line of well-spaced ramparts which he began in 1840, when he was no more than twenty-four years of age. As an index to his status in point of time, it may be pointed out again that St. Mary's, at Sydney, the first church in Australia, was begun in 1821 but was not brought to anything like serviceable completion till 1834. St. John's, Campbelltown, was planned by Father Therry in 1824, but it lagged on for another twelve or thirteen years. In 1826 Father Power set about a church at Parramatta, but it came to nothing, and it was not till 1836 that Dr. Polding laid the stone of the first St. Patrick's in the historic town. St. Joseph's, East Maitland, dates back to a beginning in 1834 or 1835, but it was unfinished when Mahony and Lynch were appointed there. St. Matthew's, at Windsor, was begun in 1836 and was finished by Father Brady and blessed by Dr. Polding in 1840. St. Joseph's, Richmond, Tasmania, was laid out by Dr. Polding on his way to Sydney in 1835, but it, too, went slowly. . . . Father Therry had St. Bede's, Appin, on the way in 1837; it was opened in 1841. The foundation-stone of St. Augustine's, Yass, was laid by Dr. Polding in 1838, and Father Lovat had a part of it up and ready for Mass in 1841. The first Catholic church in The West—old St. Michael's, at Bathurst—(which replaced a temporary chapel which Cardinal Moran calls a bark hut) was commenced by Father O'Reilly in 1839 and completed in 1842. This building is credited with having had accommodation for 1,000 people, which is very unlikely. Even to-day there are very few country churches in Australia with that capacity. In 1839 St. Nicholas' at Penrith was begun, and in 1840 John Rigney commenced St. Francis Xavier's, Wollongong, and Richard Marum All Saints, Liverpool. Also to 1840 dates back the beginnings of St. Patrick's, Church Hill, St. Francis', Melbourne, to 1841; St. Michael's, Bungonia, 1841 (as was set out in the article on Father McGrath), while Father Slattery began St. Benedict's, Hartley, in 1842. Many other churches or chapels were built in those years, but they have vanished. Those enumerated above, with the exception of St. Joseph's, East Maitland, are still in service—most of them have been added to but the originals are there; while some like St. Bede's, Appin; St. Michael's, Bungonia; St. Benedict's, Hartley, stand as they were built. Though not of first importance to-day, they are noteworthy in that they mark the beginning of a programme to supply a hitherto empty continent with churches, and what has been done in this respect through the last hundred years will stand comparison with anything in the world.

The dates and facts set down in the above paragraph, as well as showing that Father Lynch was early afield, show, too, that while several priests were erecting their one church or two, he was busy with many. That they are all numbered with those that have gone out of action, will further show that he was at the time a young man in a

hurry. Haste was necessary because it was necessary that he should have some place set up for the celebration of Mass. Then again want of funds, want of labour, want of everything except a sterling faith which was the only thing he had in abundance, harassed him on every side. Furthermore, he was only in his mid-twenties. Still, with all excuses made he was not as far-seeing as others who came after him, or as he himself came to be later on. He was not as expert in construction as, say, Dr. McAlroy, of Goulburn, who though he came into the field twenty years later, was nevertheless still a young man, thirty-three or thereabouts, when he did the incomparable work which gained for him the title of "The Apostle of The South." McAlroy was an architect, that is, he had done a course of it some time when he was a young man at Tullamore, and kept himself in touch with new methods during his career; so whereas Lynch's churches, and those built by many others, have gone, McAlroy's buildings are standing yet as solid as the day they were blessed; and stand they will till someone, with a fine devotion, no doubt, to the beauty of the modern line, but with no sense of historical values, pulls them down.

Again Father Lynch did not choose his sites wisely. It has never been explained why he abandoned Campbell's Hill and built the Maitland ex-cathedral on low-lying land near the river where seepage through the years caused its undoing. The bullock drays made a track that way which grew into High Street, and that seems the only reason. Also St. Michael's, at Wollombi, though it battled on for nearly a century, was built on ground subject to flood and went under to the mischief. The "Newcastle and Maitland Catholic Sentinel," so often drawn upon for the information contained in this article, gives an account of its closing days, set in this interesting bit of history (Dec. 2nd, 1940) :—

"The pretty little town of Wollombi, situated among the foothills of the Cogewai Mountains in the parish of Cessnock, recalled on the 29th September its past importance and grandeur, for on that day, the Feast of St. Michael the Archangel the titular patron of its beautiful stone church, was celebrated the centenary of the laying of the foundation of the church. One hundred years of continuous Catholicity for the little town of Wollombi is a long period in the comparatively short history of the Catholic Church in Australia. But then, Wollombi is synonymous with Catholicism in Australia.

In the early days of the young colony, from the then Town of Sydney the Faith spread to Parramatta, to Windsor, to Wollombi and then to Maitland—

In the year 1840, Archbishop Polding accompanied by Rev. Father Lynch—in after years Dean Lynch—journeyed by horse from Sydney by the circuitous and narrow road to Wollombi to lay the foundation stone of a new church. Here at the meeting of the two creeks, whence Wollombi, the agoriginal word for 'The Meeting of the Waters' derives its name, was laid the foundation of a new stone church to replace the old slab hut in which Mass was celebrated.

Rev. Father Rogers, in the year 1893, was appointed to Branxton, in which parish Wollombi was included. As the old church had no sacristy, Father Rogers at once called tenders for the extension of the building, but a serious flood occurred and so damaged the church that this was impossible. Undaunted, Father Rogers at once called tenders for a new stone church in a flood free area at a cost of £850. With their priest as leader and a gifted secretary in the person of Mr. J. C. Smith, the postmaster at Wollombi, the new church in which was incorporated the stone of the old one was soon erected and as soon out of debt."



Wollombi was a coming place that never came, and there are many such in our crude Nation-building story with their accompanying tales of hardship and broken fortunes. A squatter purloining all the land round about, or settlement springing up elsewhere, or a better road cutting out a mountain grade or a treacherous crossing place, put them on the by-track and ended their day forever. The centres where the first churches were built, with a few notable exceptions, are very much as they were, and in many cases less than they were a hundred years ago. Appin, Berrima, Bungonia, Hartley had resident priests in the beginning, and to-day they are out-stations to neighbouring parishes that have outgrown them. Others have disappeared altogether and their churches forgotten. St. Joseph's, at the Macdonald River, blessed by Dr. Polding in 1836, "and in blessing no other," says the Cardinal, "did he feel a greater interest," was destroyed by a bush fire, and no one was sufficiently interested to mark the date. The church at Ryansvale, the first to be opened in the Goulburn district and blessed with great ceremony by Archbishop Polding in 1846, has been for years a woolshed on Faithfull's sheep station. And so the story runs. Father Lynch's old slab conventicle in Plaistowe Street went early, but its going was not all inglorious. After it had served its day as a church-school and then a school, it was dismantled and the material used in the construction of a meeting-room which links the name of John T. Lynch with one of the earliest and one of the most successful movements in the cause of temperance in our history.

To assess the work done by Father Lynch in this activity, and to get the true proportions of the difficulties he encountered, it becomes necessary to recount a chapter of our Past which is as sordid as that which tells of the convicts. Dr. Ullathorne has this piece of earnest writing in his pamphlet, "The Catholic Mission in Australasia":—

"An always sober servant in a town would be a phenomenon. I have known fourteen public-houses in full employ in a small township of 1800 inhabitants. In Sydney there are 224 licensed taverns in addition to sly grog-shops; and they line every roadside at short intervals. In every considerable township there are one or more quarters in which the signs hang out on each side of the street as thick and numerous as the knightly banners that adorn the chapel of Henry at Westminster. There the incessant noise of fiddles, tambours, and hauthoys—the drunken song—the dissolute laugh—the heavy curse—the scream at intervals, startle and wake up the ear of by-passers through the day and live-long night. Filthy, swollen-faced wretches, with something of the shape of woman in them, haunt the doors, and the very streets reel and stagger with drunkenness, dissoluteness, and debauchery, until the purest minds are defiled by the continued contact. The prisoner is not supposed to enter these houses, except for refreshment on a journey: for him the sly grog-shop is prepared. Wherever, a little retired from the road or by-path, you perceive under the trees the bark hut, with an unglazed opening in place of a window, forming a framework in which a few musty peaches are scattered, domineered over by a ginger-beer bottle, holding in its mouth a few broken pipes; there, be assured, the prisoner will find, though no one else can, a person who without leave from his master or license from the Government, is ready to exchange that master's property for any amount of the bane and paralysis of the colony, rum. The annual amount of duty received on this spirit in Sydney is £120,000. It has been calculated that the quantity of rum drunk in New South Wales, compared to the quantity of spirits consumed by an equal number of people in England, is as 17 to 5."



That Dr. Ullathorne did not exaggerate is borne out by every recorder of our social and unsocial early ways. Lieutenant Irving, who lived for a time at Mummell, near Goulburn, wrote that Goulburn had "48 houses of which 11 supplied drink, and the sly-grog shops were as numerous as the gum trees; the whole population, consisting of those who sold drink and those who drank it." Colonel Mundy gives much the same picture of Bathurst in "Our Antipodes." "The jail," he says, "is the first building to be erected in any Australian town except the public-house, whereof at Bathurst there are two at the corner of every street, while along each side of them the sign-posts are so numerous as to form something like a vista of pictorial gibbets. This, however, is not a feature peculiar to the good town of Bathurst. Windsor, Campbelltown and others have all the same family likeness." It is on record that at Sutton Forest, where there was only a handful of people, at its three hotels 1,000 gallons of spirits were disposed of in one month; and in the same paper it is reported that the dissatisfied inhabitants of Sutton Forest intended to petition the Governor and Council "to have the restrictions lifted." Hawkers carted the lethal stuff round the country and spread civil far and wide. Rural workers hoarded their wages just to spend them on a spree. "Five labourers with their cheques in their pockets put up at bush shanty on the road to Geelong and in three days spent £130, besides selling the whole of their clothes, bedding, shears and reaping hooks to the servants and hangers on about the house, the price of which was also spent in drink".<sup>1</sup> Maitland was well to the fore in the bad business: "A formidable array of grog houses graced both sides of High Street from Campbell's Hill right through to its eastern extremity. So close together were they, that in some instances they almost adjoined, while in others a few yards separated them"<sup>2</sup>. There was good money in the racket, and many a settler abandoned his farm to open a pub. Bark humpies most of them were, and frequently they brazenly displayed a sign which recalled the proprietor's former peaceful but unremunerative avocation: "The Plough," "The Red Crow," "The Wheat Sheaf," "The Black Horse" were but a few of them<sup>3</sup>. The shanty-keepers became wealthy men and influence was at the command of wealth in the early days even more than it is now. Many of Father Lynch's best parishioners were in the trade, but John T. Lynch feared no man, so out he went to give battle to this giant, base-born, and all he had was a sling and a stone. Even in the early skirmishing he was getting results as this extract from the "Catholic Magazine," quoted by Dom Birt, will show:—

"Wollombi:—We were visited on Thursday, the 3rd inst. (June, 1841), by our zealous clergyman, the Rev. Mr. Lynch. His visits are regarded as messages of peace by the people, who for awhile forget the affairs of the lower world, and meet together imbued with the best of feelings. Mr. Lynch leads nearly a continued life of travel from one extreme of his charge to another, the zeal and piety that give impulses to such bodily and mental exertion must indeed be of the highest order. To him must in a

<sup>1</sup>Mundy, "Our Antipodes."

<sup>2</sup>Philip A. Punch—Sentinel.

<sup>3</sup>Ibid.

great measure be ascribed the steady march of temperance in this district, and the consequent improvement in the domestic habits of the people. Formerly the prevalence of drunkenness prevented selection for remark; it was tolerated through habit, and like all other vices, custom made it familiar, but now scorn points the finger at the solitary drunkard, and he brings upon himself the well-merited contempt of the community. Our lock-up and Court House are nearly completed; they add much in the way of adornment to the township, and as a standing threat to evil-doers they may be useful, but happily for the credit of the district, a police case is of rare occurrence."

Just about the time that John Lynch and his companions were leaving Ireland for Australia, Father Mathew was beginning his famous Temperance Campaign, and it was, in fact, in April, 1838, that he held the first meeting in the school-room in Cork, where with the memorable words, "Here goes, in the Name of God," he placed his name first on the list of pledge-takers which was to be followed by 7,000,000 others in Ireland, England, Scotland, and the United States. It was his work which inspired Father Lynch, and he, too, resolved to take the thing by the throat. The old slab church in Plaistowe Street having served its purpose was eventually pulled down and rebuilt as a meeting hall, which was called "The Temple of Concord." Its measurements were 80 feet by 30 feet, and it was enclosed by a fence 9 feet high. Herein the Australian Father Mathew gave lectures every week on the evils of too much drink, and by way of varying the entertainment he organised concerts, magic-lantern shows, social evenings, anything that would help to keep the young—and the old—out of the shebeens. Smoking was prohibited, for tobacco in those days was only one grade better than rum. To get together a suitable audience, the proceedings began with a procession of well-wishers and the recently converted, from The Temple down to the Long Bridge at the end of the town, headed by Fanning's band. Thence they paraded along High Street to the Victoria Bridge, back to The Temple, a total distance of four miles; and every drunk on the way was swept along in the March of the Righteous only to find himself involuntarily sober, and listening to a lecture on Temperance in The Temple of Concord; and the fence around The Temple was nine feet high. Everyone had to take the pledge, and once taken and signed up John T. Lynch would see that it was kept. In his lectures he prepared his facts and figures with care, he had the damning Australian statistics at his command, and was a master in the use of sentiment to convince his listener of the evil of the thing he was fighting. He was a fluent speaker, but he could deal a punch as well as turn a phrase, depending altogether on which procedure would bring the quickest result; so while for the well-behaved audience there was gentle persuasion, for the troublesome lad there was always the fists. On one occasion a reveller from Branxton deeply resenting, but at a loss to explain his presence at a gathering with the objects of which he entirely disagreed, disturbed the demeanour of the Temple with incoherent complaint oft-repeated; John T. Lynch jumped down from the platform and a busy moment followed, after which Branxton resumed his seat utterly bewildered but with a new viewpoint on Holy Orders.

The Temple of Concord was established at Maitland on the 15th August, 1841. A branch was formed at Singleton on February 6th.

1842, and a hall 60 feet by 30 feet named "The Ark of The Covenant" was provided to accommodate it; in six months it had a membership of 400. Other branches were begun at Wollombi, July 6th, 1843, and at Muswellbrook, Nov. 17th, 1844; here another 60 x 30 meeting place was secured and was known as "The Conciliation Hall." It is on record that these queerly named conventions had between them a membership of over 2,000, and in addition Father Lynch had given the pledge to more than 3,000 scattered through his district. It was a pledge of total abstinence. Half measures were unknown to Father Lynch, and in any case in those bad times they were likely to break down. Only in one instance did he waver in this attitude. When convicts were employed on the building of the first bridge at Maitland, known as "The Long Bridge," kind-hearted people used to contrive to pass to the men tobacco and sometimes even a tonic as they were marched back to the stockade after their day's hard toil. The financial backing behind the scheme, so it was learned later, came from the austere Reformer himself, who worked it out that the drop the convicts got wouldn't do them any harm, and perhaps much good; and in any case the screw could be put on when and if they received their ticket of freedom. A strong Anti-Transportation movement was gaining strength throughout the whole country at the time, and this explains the blind eye turned on the transaction by the guards.

The above was characteristic of Dean Lynch. The underdog found a champion where those better circumstanced found a disciplinarian and sometimes even a martinet. Though everyone admired his stirring qualities as a priest and a man, he made few friends in the accepted sense, and fewer still ever penetrated the reserve which surrounded him. "Thus far and no farther" was written large on the caution-board for everyone to see and observe. With the clerical brethren, too, he kept the distance even when dispensing the hospitality for which he was noted. One exception was Dean Grant, of Bathurst, for whom he cherished a deep and fraternal friendship born of mutual understanding and admiration, and when John Grant, D.D., died at the peak of his useful career a stone was erected to his memory in the grounds of St. John the Baptist's at Maitland, although he had never been connected with that church or the diocese. In all his associations with his fellow citizens Dean Lynch never stepped down from his place. Those associations were many and were conducive to the "hail-fellow-well-met" approach. Hospital boards, committees formed for the betterment of the town and the people, business enterprises, sport—he was in them all, but was always The Dean. He was a good sportsman and proficient in every branch of it, and his determination was to keep it free from rowdyism. So time and again when at the end of a day's meeting the boys got noisy, the management played the trump card: "Send for The Dean," and, sitting his charger, along he'd come swinging his riding-whip, and would clear the ground quicker than a troupe of mounted police. In business affairs he was eminently successful, and with a brain like his, active in material as well as higher things, and with his foresight he could not help making money at a time when



so many fortunes were being built up by knowledge and courage. It was accepted throughout his big district that he was a rich man, and, as will always happen in a matter of this sort, active imaginations exaggerated his bank account till in some quarters he was regarded as the richest man in the whole country. All manner of stories were circulated about his ability to handle the coin. When he visited the Tamboroora Diggings to say Mass, and the miners, most of whom were parishioners of his, gave him a welcome such as a prince of the blood might envy, accompanying the compliment with nuggets of gold pitched into the offertory from every direction, the haul was reported to be many thousands of pounds, and it was averred that the priest's gig broke an axle carrying home the spoil. Busybodies passed the word along to Dr. Polding, who held an enquiry, but when it was found that the amount was not more than a couple of hundred the saintly Archbishop was very disappointed. Of what he did have on the lay-by The Dean spent very little on himself; but held it on trust for those who needed it, and many a struggling settler was able to keep his home and provide for his children with the help he got readily from his priest. The needs, too, of the church were always in his mind, and after his death all he was possessed of was gratefully received by its institutions. The bequests at the final show-down were as follows: £1,000 each to St. Mary's Building Fund; St. Vincent's Hospital; The Diocese of Maitland; The Diocese of Armidale; The Home for Sick Priests, Sydney; The Campbelltown Church; St. John's College; St. Ignatius' College; Sisters of The Good Samaritan. £500 was left for Masses; also to The Marist Fathers; Sisters of Mercy, St. Patrick's; The Poor Sisters (St. Joseph's); The Campbelltown School. His library of 1,620 volumes went to St. John's, and the residue after the payment of a few personal legacies to educational purposes in Sydney, Maitland and Armidale. The above represents the gathering of forty-six years, and it is not an excessive amount when the sum is worked out and the frugal methods of the old days are taken into consideration. The priest spent most of his time travelling and his expenses were light; the settlers put him up for the night and there was plenty feed round about the hut for his horse; so what he got he was able to put past. It is interesting to note that the nest-egg brought no "Please explain" from headquarters; on the contrary it was looked upon as something of a virtue. At all events it was one of the qualifications urged by Archbishop Polding when he suggested Lynch as the first bishop of the new Diocese of Brisbane, which promised to be a very poor one.

When the long-drawn-out plans for the creation of Episcopal Sees in New South Wales were at last coming to something and Maitland was to have a bishop, Dean Lynch moved on. *Aut Caesar aut nullus*. He was made V.F. of the northern district with Armidale as the centre, replacing there Father McCarthy, the famous "Father Tim," transferred to Carcoar, whose name became a legend the country through when Old-timers foregathered round the kitchen fire to smoke, and yarn about the Outlaws of The Weddin Mountains—Ben Hall, and

Dunn and Gilbert, and Johnnie Vane. But here again the progress that the Church was making threatened the lone-hand activities. In 1869 Armidale was made a bishopric and John T. Lynch went on the track once more. He was like the old aboriginal chief always making further out, away from civilization. But the ways were closing in for progress was everywhere; so he gave it up, and after administering the new diocese till the arrival of the incoming bishop—Dr. O'Mahony—he treated himself to a trip to his Homeland and returned to Sydney, taking up duties at Pyrmont. On a second visit abroad in 1874 Pius IX made him a Domestic Prelate; and when Father John Paul Roche, O.S.B., retired in broken health after a residence of thirty years in Campbelltown (he died three years later in 1880 at Mylora, Binalong—the home of his niece, Mrs. J. J. Garry) Monsignor Lynch succeeded him. During these years he was a unique figure with his robes and the long tradition, and was looked upon as a draw-card at the opening of churches and similar functions. All the earliest workers had gone to their reward except Dr. Ullathorne, then a bishop in England. Of the men of '38 there were surviving only himself, John Fitzpatrick, V.G., at Melbourne; John Rigney, Archdeacon at Parramatta; and Michael McGrath, living like a recluse and cooking for himself in a little two-roomed cottage at Benvoy, back in his native Waterford. The Monsignor preached the funeral panegyric of many of them, and no-one knew their work and their trials better than he, or could tell their noble story as well. When his own time came the preacher was Father William Kelly, who, with Father Lentaigne, were the first Irish Jesuits to come to Australia—to Melbourne, Sept. 21st, 1865. Father William Kelly, one of three remarkable brothers, all members of The Society of Jesus, was the outstanding pulpit-speaker and lecturer of his time, and his services were called upon throughout the whole country. He was of the caged-lion type of orator, but an orator he surely was. Sometimes he would stammer and stutter looking for the right word, but when he found it there would follow a burst of sparkling phrase the like of which was seldom heard in those days, and not so often since. He was a classical scholar of the first water and the leading authority in Australia on Sacred Scripture, in which study he formed a class in Melbourne, whither flocked men of every shade of belief, but no-one was allowed to have his say unless he could say it from the Greek. He was a man of striking appearance with a strong intellectual face as weather-beaten as that of a captain of a windjammer, and a luxuriant crop of tousled hair which never knew what parting means. He was recalled to Ireland in 1889 to profess Scripture at the Jesuit House, Milltown Park, and there he died in 1909.

The death of Monsignor Lynch took place at the Presbytery, Campbelltown, on the 17th February, 1884, after an illness of four months, during which he was nursed by Mrs. Keane and Miss Rudd, of a pioneer Riverina family who had retired to Maryfields, Rudd's Gate, Campbelltown, now the property of the Franciscan Fathers; while the last Sacraments were administered by Fathers Petre, of Berima, and Mahony, of the Cathedral. At the Obsequies held at St. Mary's on the following Tuesday Dr. Murray, of Maitland, presided

—the See of Sydney being vacant. Archbishop Vaughan had died in 1883 and Archbishop Moran was not appointed till March, 1884. The Mass was sung by Archdeacon Rigney, the only survivor, this side of the Murray, of the band who came in 1838; and priests from every diocese in New South Wales—all of whom have long since been gathered in—stood round the open grave in the old Petersham Cemetery.

And so passed on to render The Account one of the most colourful personalities of the early days. His name and his record live after him. "The Dean" is still spoken of along The Hunter: "The Monsignor" is still remembered in Campbelltown. He retained the admiration and the confidence of his fellow-citizens right to the end, and he was given many honours by his Church—but not the bishopric. He was bishop enough. He was one of the "Irish Popes" whom Henry Parkes and his adherents so much disliked. He was, furthermore, an outstanding member—perhaps even the founder—of the illustrious order of Bush P.P., who held universal jurisdiction—civil as well as ecclesiastical—over every man, woman and child in The Outback. Hard-hitting men they were, men of a virile piety and a powerful Faith, and extraordinary was the influence they had with the people. They moved among them, knew them, improved their lot and made them religious in spite of themselves. In temporal as well as in spiritual affairs they worked for them, lived for them. It was they who picked out the likely bit of Crown land and advised the newcomer not to let so good a chance slip by. Sometimes it was their money that paid the first commitments; frequently it was they who moved to the rescue when hard times came knocking at the door. And if so much is true of their solicitude for their flock in material things, what can be said of the Higher Calling which was the real reason of their being here at all? They often rode one hundred miles in a day to attend a sick call. With the oil-stocks tied round their necks they have swum swollen rivers to anoint a dying man. Sore and weary with the vestments strapped on the pommel of the saddle they made their way from hut to hut, sometimes fifty miles apart, their jaded horses scraping up the suffocating dust in summer-time, and in the winter floundering through the slush and bogging to their knees. But they made it, and on the earthen floor of the settler's humpy, with packing cases rigged up for an altar, they taught and preached, and preached and taught again the living miracle of The Mass. In little knots of threes and fours they instilled it into the children, the forebears of the Catholics of the present time. So if to-day in Bush and Town you can find so many families who cherish the Holy Sacrifice as warmly as their fathers did; if on the long white roads outback they are still doing their ten and twenty miles to go to Mass—with all credit to the men who came after—it is to Father Lynch and the likes of him that we owe the thanks for the spade-work. If in a world that is hardening there yet remain Faith, Hope and Charity—these three; theirs be the glory.

JOHN O'BRIEN.



# Moral Theology and Canon Law

## QUERIES.

### VALIDITY OF ABSOLUTIONS IN CASE OF GENERIC CONFESSIONS AND WHEN SOME SINS ESCAPE THE NOTICE OF THE CONFESSOR.

Dear Rev Sir,

The reply you gave recently to a question concerning confessions made to a deaf priest, prompts me to interrogate you concerning some anxieties of my own. I am not infrequently worried over the absolutions I give for the reason that often enough I am aware that I have not heard, or fully understood, all that a penitent has said. I am somewhat hard of hearing, and if a penitent does not articulate well or be sufficiently audible, several items of the confession escape me. Again, the cause may be a noise in the church, an involuntary distraction, or—to my shame let it be said—an occasional lapse into a state of drowsiness, no matter how willing the spirit may be. Now, the question that worries me is this: Though I am quite certain that, for the reasons given, I frequently did not hear or understand the whole confession, can I, nevertheless, be satisfied in my mind that the absolutions I gave were valid? And, for the future, if I should have a similar experience, as I am likely to, what policy should I adopt? To question penitents, and almost force them to repeat their confessions over again, is not a pleasant affair, and might even render confession odious, if often repeated.

CONFESSOR.

## REPLY.

The case, to which our correspondent makes reference in the beginning of his letter, will be found in our October issue of 1943. It concerned a penitent who purposely confessed to a deaf priest so as not to be fully understood by him, and whose confessions were consequently, we believe, invalid. The present query concerns confessions also made to a confessor who does not, for one reason or another, hear or understand them, but, while in the previous case the defect of the confession was due to the bad faith of the penitent, in the present case there is no suspicion whatever of any moral fault on the part of the latter—a circumstance which makes all the difference in the world.

We are asked two questions in the above letter:

(1) Is an absolution valid when given by a confessor who, because of deafness, drowsiness, noise, distraction, etc., has not fully heard or understood the confession? (2) What should a confessor do when, at the end of a confession, he realizes that several of the matters mentioned by the penitent have escaped his notice?

I. On the first point, we can assure our correspondent that he need have no anxiety, i.e., he need have no anxiety *as to the validity of the absolutions*. Whether or not he has reason for anxiety concerning his own personal fault or guilt in not paying sufficient attention to confessions is another matter which does not concern us here. The

reasons for the assurance we give will be apparent later. For the present, we shall content ourselves with quoting some authors whose opinions carry more weight than our own. Noldin writes on this question<sup>1</sup>: "The confessor must form a sacramental judgment concerning all the sins submitted to him and, indeed, concerning their moral and theological malice and their number. However, if one confesses in good faith to a priest who cannot distinguish between mortal and venial sins, or between the specific malice of sins, or who mistakes a mortal for a venial sin, his confession is valid provided he acts faithfully. The reason is because, on his side, the penitent does what he is bound to do, *i.e.*, he properly submits his sins to the Keys, and, though the confessor, on his part, is bound to make a correct judgment, as far as this is possible, nevertheless, for the validity of the absolution, it is not necessary that his judgment be accurate." For our present purpose, we would have quoted enough from this writer, but, in view of certain remarks we hope to make later concerning some other ideas of his, we think it well to complete the whole quotation here. He continues: "The sins which the confessor did not understand, and concerning which he did not, in consequence, form a sacramental judgment, are not remitted *vi absolutionis*. Nevertheless, a confession made in good faith to a confessor who, because of deafness, noise, distraction, etc., did not properly understand it, even if there be question of mortal sins, is valid, and hence need not necessarily be repeated, provided the confessor understood one or other mortal sin." A little later, the same writer has this statement: "Sins that were not understood by the confessor were not submitted to the Keys and were not directly remitted." Whatever about the accuracy of these latter incidental statements of Noldin, and concerning which we shall have something more to say later, certain it is that, on the main point at issue he tells our correspondent to possess his soul in peace. Genicot has the same teaching. He says<sup>2</sup>: "If because of deafness, noise, distraction, indistinct speech of the penitent, the confessor does not understand the sins confessed to him, it is actually the same as if the sins were not confessed at all . . . However, even in this case, the absolution is valid, because given after a *bona fide*, as we suppose, generic confession." And Aertnys-Damen teaches the same doctrine when he says<sup>3</sup>: "In order that a confessor may act validly, it is necessary, but it is also sufficient, that he knows the sins *sub confusa ratione peccati*." And, again<sup>4</sup>: "And let it be remarked that, for the validity of the Sacrament, it is enough that the confessor hears one sin, provided it is not the fault of the penitent that the others are not heard."

Whether or not the above authors are justified in saying that "the sins which a confessor does not understand are not remitted *directly*," or "*vi absolutionis*," or that the confession is valid "provided the confessor understands one or other mortal sin," or that "if the confessor does not understand the sins, it is just as if they were not confessed

<sup>1</sup>*Ibid* Vol. III, n. 293.

<sup>2</sup>Vol. II, n. 305.

<sup>3</sup>Vol. II, n. 443.

<sup>4</sup>*Ib.* 312.

at all"—these are matters on which we shall forthwith have something to say, but whatever about agreement or disagreement on these incidental points, no one can gainsay their general teaching on the main point at issue in the present consultation. We can take it as certain then, that if a confessor, without any moral fault of bad faith on the part of the penitent, does not hear or understand some of the sins confessed to him, the absolution he pronounces is valid provided, to use Aertnys-Damen's expression, "he knows the sin *sub confusa ratione peccati*." And, we would add that this is true even in the case where the defect is due to the confessor's own moral fault, nay, it is true even in the case where the confessor is aware that he is committing a grave sin himself in letting the penitent off without a detailed confession in circumstances where such confession is quite possible. This may appear a rather bold statement, but we feel it is absolutely true, and hereunder we offer our proof of it.

Behind the practical solution of the question on which we have been engaged up till now, and behind the statement with which we concluded the preceding paragraph, there lies a theoretical question of great import which we fail to find fully treated in the common run of manuals on Moral Theology. And the question is this: What is the relation between the integrity of confession and the validity of the Sacrament? In other words, is integrity an essential element of the Sacrament of Penance? Everybody knows, as the Council of Trent formally defined, that there is an obligation, and, indeed, an obligation of the divine law, to submit to the Power of the Keys each and every mortal sin we commit after Baptism. This is the Law of Integrity, justified by the fact that unless this law is observed a priest cannot know whether he is to forgive or retain. It is an important law, a severe law. It binds both the penitent and the confessor, each in his own way. If the penitent consciously violates it, his confession is sacrilegious, and the absolution invalid. If the confessor, through his sinful neglect, allows the law to be violated by the penitent, he, too, commits a grave sin for which he will be personally responsible. We do not say that, in this latter case, the absolution would be invalid, provided there be no bad faith on the part of the penitent. Moreover, if this law has not been satisfied, lawfully or unlawfully, its obligation remains suspended and still binding both on the penitent and the confessor—on the penitent, in as much as he must, if possible, confess the omitted matter in his next confession, and on the confessor, in as much as he remains bound (unless excused for some valid reason, as he often is) to see repaired the law which, by his sinful conduct, he allowed to be violated. Such is the Law of Integrity, and, it is in the light of the explanation we have given of it that we propose to deal with the question outlined above. That question might also be presented in this other form: Is a generic confession—one phrase, one gesture even, which means "I have sinned, I'm sorry, and I ask pardon," is such a very generic confession valid matter for absolution? It is understood that we mean the question to cover the case where the penitent has mor-



tal sins on his soul, and the case, too, where, objectively speaking, there is no cause that would justify such an abbreviated confession, but provided the penitent—and this is all important—acts in absolute good faith in the way he confesses. To reduce the question to its concrete form, let us suppose that Titius, an honest Christian but badly instructed and burdened with grave sins, is one of an exceptionally large number of penitents on Christmas night. When his turn comes, in absolute good faith “because of the rush,” he decides to reduce his confession to the minimum of “I accuse myself of my sins, I’m sorry for them, and I ask pardon.” And let us suppose that the confessor, without more ado, absolves him. Lest we should confuse the issue, we purposely refrain from offering any criticism of the confessor’s conduct. Our one concern is to know if, from the point of view of sufficiency of matter, this absolution was valid. In our opinion, its validity cannot be questioned, and here are our reasons:—

If we can establish as certain the assertion that a detailed confession even of mortal sins outside cases of necessity is not of the essence of the sacrament of Penance, our contention will, as far as we can see, be unassailable. And such an assertion is established as certain from the following considerations:—

(a) Theologians, generally, admit that a generic confession even of mortal sins is sufficient matter for absolution when a penitent finds it impossible to make a detailed confession *c. gr.* in the case of, the dying, soldiers going into battle, etc. Now, there are not two sacraments of Penance—one for those within, and another for those outside, cases of necessity. There is only one sacrament, and its essential elements cannot vary between cases—these must be constant. If, therefore, a detailed confession is not of the essence of the sacrament in cases of necessity, neither can it be essential in cases outside of necessity. It is hard to see how anyone can escape that argument, and it is not easy to understand how authors, like Noldin<sup>5</sup>, in a context which has nothing to do with the law of integrity, keep on saying unreservedly that “outside cases of necessity, a generic confession of mortal sins will not suffice for a valid absolution.”

(b) Again, while Noldin, Genicot, and others deny that a generic confession of mortal sins is valid matter for absolution outside cases of necessity, they admit that a generic confession of venial sins is sufficient. Genicot<sup>6</sup> expresses their general teaching very concisely as follows: “Outside cases of necessity a generic confession is valid when there is no mortal sin to be accused. For, what belongs to the essence of the sacrament must remain always the same. If, then, a penitent, who makes a generic confession in case of necessity, is validly absolved, there is no reason why a similar generic confession will not suffice outside cases of necessity when, as we suppose, there is no necessary matter to be accused.” Now, this argument, in so far as it excludes neces-

<sup>5</sup>1.c., n. 266, 1.

<sup>6</sup>1.c., 262, n. 2.

sary matter, seems to us to be quite illogical. The terms *necessary* and *free* (matter) indicate, indeed, what we are bound, and what we are not bound, to confess, but these terms of themselves have nothing to do with what constitutes the essence of the sacrament which requires, simply, *matter, necessary* or *free*, on which the absolution can fall. The argument can well be retorted on the writer thus: "What belongs to the essence of the sacrament must remain always the same." If then, as Genicot admits, a generic confession of mortal sins is sufficient matter for absolution in cases of necessity, and if, as he also admits, a generic confession of venial sins is always sufficient, he cannot escape the conclusion that, as far as the essence of the sacrament is concerned, the generic confession of necessary matter is also sufficient even outside cases of necessity. Otherwise he will have to admit that the essence of the sacrament varies according as there is question of cases of necessity or not, which would be absurd.

But someone may object: Is not a detailed confession of mortal sins necessary *jure divino*? Yes, and here we come to the whole kernel of the question. A detailed confession of necessary matter is required *by divine positive precept*; it is the Law of Integrity; but a detailed confession is not necessary by divine law in the sense that it constitutes the essence of the sacrament. This is a distinction of paramount importance which has to be admitted. The Law of Integrity is a serious law; let it be as serious as one wishes; and here we are not saying one word that can be interpreted as minimising in the least the scrupulous obedience due to it *jure divino*. But its importance and gravity is no reason why we should mix up things that ought to be kept distinct, and introduce an equivocation by which one passes illogically from what is *of precept* to what is *of essence*, and this not without prejudice to consciences as will be apparent later.

And it is through the good offices of this distinction that we can, and must, uphold the validity of the absolution given to our Titius in the above case. He made a generic confession of his sins; therefore there was sufficient matter for a valid absolution; he did not satisfy a positive precept, the Law of Integrity. But everyone knows that positive laws, even divine positive laws, admit of exceptions and excuses because of impotency, ignorance, etc. Now, in the hypothesis, Titius was in absolute good faith. Therefore, there was no obstacle to impede the absolution taking effect.

But, again, someone may object: Is it not a fact that the Sacrament of Penance is administered *per modum judicii*. How was this *per modum judicii* verified in the case of Titius since, without a detailed confession, the confessor could not form a proper judgment as to whether he should absolve or retain? The answer is not difficult; it is no more difficult than it is in so many other cases—the dying, deaf mutes, etc.—where a detailed confession is impossible, and yet nobody doubts about the validity of these absolutions. How, then, do we explain that, both in these last-mentioned cases and in the case of Titius, the sacrament is administered *per modum judicii*? This way: The bare essentials—but yet essentials—of a judgment can be verified without the knowledge of the specific and numeric malice of a penitent's sins, for there are two kinds of judgment—a *summary judgment* and a *judg-*

ment which, for want of a better term, we can call an *integral judgment*. A *summary judgment* is that in which the confessor decides whether or not, in his opinion, the penitent is capable of receiving absolution validly, and, consequently, whether or not he ought to remit or retain, absolve or not. An *integral judgment* is one which is concerned not only with the essential point, *i.e.*, the capacity or incapacity of the penitent and the consequent validity or invalidity of the sacrament, but also with all the other information a confessor needs in order to be more fully acquainted with the dispositions of the penitent, and thus be able to impose a proportionate penance, admonish and teach the penitent, etc. The *summary judgment* can stand by itself and is absolutely necessary. The *integral judgment* is only relatively necessary, *i.e.*, for the regular and normal administration of the sacrament, and it must include always the *summary judgment*. In other words an *integral judgment*, though necessary to the *bene esse*, is not necessary for the simple *esse*, of the sacrament. This puts things in their proper perspective. When Our Lord said, "whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained," He imposed on confessors the obligation of making a judgment on which will depend the remission or retention of sins. Now whether the trial, in other words, the accusation and expression of repentance, takes the form of a detailed confession—in which case the judgment will be *integral*—or the form of a generic confession—in which case the judgment will be *summary*—the confessor always administers the sacrament *per modum judicii*, and he fills his rôle of judge. And, hence, from all the above we can draw these conclusions which seem to us to be theoretically safe and sound:

(1) The Sacrament of Penance *jure divino* must be administered *per modum judicii*. Its normal administration requires *jure divino* a process of inquiry, in other words, a detailed confession, so that the confessor can form a normal *integral judgment*. Such an *integral judgment* is not, however, always necessary, but at least a simple *summary judgment* concerning the capacity of the penitent is always necessary, and this judgment is *per se* sufficient to secure in the priest his rôle as judge and, in the sacrament, its administration *per modum judicii*.

(2) Though a detailed confession is required *jure divino*, it is not of the essence of the sacrament, for, if we consider the essence of the sacrament alone, and restrict our consideration to the point of validity alone, a generic confession must be admitted to be sufficient valid matter for absolution. Consequently, whatever about the rectitude or sinfulness of the confessor's conduct, he always *validly* absolves a penitent who, *in good faith and contrite*, reduces his confession to a very general accusation, even to the minimum form of "I have sinned," and this whether there be question of cases of necessity or not, of necessary matter or not.

And, from both conclusions, it will appear that we do not understand how Noldin can write that (a) "the sins which the confessor



does not understand, and concerning which he does not form a sacramental judgment" (evidently he means an *integral* judgment) "are not remitted *vi absolutionis*"; (b) "the sins that are not understood are not submitted to the Keys and are not directly remitted"; and (c) "the confession is valid . . . provided the confessor understands one or other mortal sin." These statements caused us no small confusion in our student days, and we felt subconsciously that there was an equivocation somewhere. Now, we are persuaded he should say that "the sins which a confessor does not understand" are remitted directly, *vi absolutionis*, and, in order that an absolution be valid it is enough that the confessor understands that the penitent is accusing himself *as a sinner*.

And from the above conclusions, too, we would draw these practical consequences: If a priest, *post factum*, feels anxiety as to whether or not he invalidly administered the sacrament of penance because he pronounced absolution over matter invalid, perhaps, because insufficiently accused, he can be satisfied that the validity of the absolution did not depend on whether or not the confession was integral, but on whether or not the penitent was capable, *i.e.*, in good faith about the confession, and contrite. In the same way, if it happens that the confessor has been distracted, indisposed, drowsy, etc., and because of this does not hear or understand some of the sins confessed, the absolution is valid, and *all* the sins are remitted *vi absolutionis*, those which escaped his notice as well as the others. Nay, even if the distraction or want of attention lasted during the entire confession, even then the absolution is valid *provided the confession was begun in the normal way, i.e.*, provided the penitent presents himself by word or gesture that means *peccavi* to a priest who at the moment is consciously receiving the accusation. If the priest were not attending either at the beginning or at any time during the confession, then the absolution would not be valid because the confession was not *sacramental* since it was not made to a confessor *qua tali*.

We have written all the above for one purpose—to establish as sound the teaching that a generic confession, even of mortal sins and in cases outside necessity, is *per se* sufficient matter for absolution. This teaching is very important in the present connection because, when the confessor does not understand the sins in detail, the confession, from his point of view, is nothing more than a generic confession. And we have dealt with the question at great length because, in spite of its great importance, we cannot find it expounded in any of our modern text-books; in fact, some of them would seem to teach the contrary. In all that we have written, there is not one word that can be interpreted as whittling down by one iota the sacrosanct Law of Integrity and the serious obligation it imposes *jure divino* on penitent and confessor. Consequently, if a person, like our Titius, is absolved, on a generic confession, he will remain bound to make good the omission in another (normally in the next) confession. In the same way, a penitent who makes a detailed confession which is not understood by the con-

fessor, does not objectively satisfy the Law of Integrity which requires that sins be so confessed that they will be understood by the confessor. As Genicot says, as far as integrity is concerned (the only sense, by the way, in which his words are true), "sins, that are not understood, are just as if they were not confessed at all." However, if a penitent is not aware that his sins have escaped the notice of the confessor, he does not suffer any harm if he is left in ignorance of this, and, consequently, if he does not repeat his confession. He is validly absolved on his generic confession, and, the fact that he does not satisfy the Law of Integrity does not involve any sin for him since, *ex hypothesi*, he is in blissful ignorance of his obligation. But if on the contrary, he does know that his sins, or any of them, have escaped the confessor, he will evidently be bound to repeat his confession of these, as otherwise he would be guilty of a grave sin against the Law of Integrity which has not yet been objectively satisfied. As to the attitude which a confessor should adopt towards a penitent in these circumstances, this will appear from what we have to say on our correspondent's next question.

II. If the confessor is morally certain that the penitent does not notice his distraction, deafness, or, in general, his failure to hear and understand, then he need not oblige the penitent to repeat. The latter, on his generic confession, will be validly absolved; in his ignorance of the obligation of integrity, he cannot sin by not repeating; and the confessor can say in the circumstances that the law does not bind *cum tanto incommodo*. If, on the other hand, the confessor knows that the penitent is aware of the defect, then he has reason to suspect that the penitent will be scandalized if he is not questioned or, even, that his conscience may be worried over his confession and subsequent obligation. In such a case, the confessor must speak. He could say, for instance, "Pardon me, I did not quite understand the first (latter, or other) portion of your confession. Did you mention there anything serious?" If the answer is in the negative, he can say, "no need then to repeat it." In the contrary case, he will ask the penitent to repeat. These two rules are simple enough, but each of them has an IF in front of it. In actual fact, it will often enough happen that the confessor will be in doubt as to whether or not his "absence" has escaped the penitent. Without intending in any way to lay down a hard and fast rule, we would say that in such doubt it will frequently be more prudent for a confessor to remain silent, as, generally speaking, a penitent whose conscience is burdened with grave sin, dislikes very much repeating what he found it hard enough to mention even once. This, generally speaking, because it might well happen that, from the little the confessor noticed or remembers, he has reason to suspect that a question of restitution may be involved, in which case he will have to interrogate the penitent.

JOHN J. NEVIN.

(Note: Two other questions, one dealing with bination and the other with transference of Mass stipends, must, because of severe rationing of paper, be held over for a future issue.)

# Liturgy

## I. USE OF LACE ALBS IN LENT.

Dear Rev. Sir,

What is the position regarding the use of lace and plain albs in Lent? I have always understood that it is obligatory to use plain albs with purple vestments. Others maintain that it is quite rubrical to use lace albs as it is purely a matter of custom.

MARTINUS.

### REPLY.

There is no rubric which specifically orders the use of plain albs with violet vestments. In several authentic replies of the S. Congregation of Rites the use of lace albs is said to be permissible (Decree 3195, ad 5 um; 3780, ad 5 um; 4048, ad 7 um). No restriction is imposed on their use during the penitential seasons of Lent and Advent.

However, the custom referred to is laudable and conforms to the spirit of the liturgy. Liturgical authorities agree that flowers should be excluded from the altar during Lent and Advent and that the adornment of the altar should be simple and somewhat restricted. Moreover, in the *Memoriale Rituum* there are unmistakable indications that such is the mind of the legislator. In the same spirit it is appropriate that lace, which is more suited to festive occasions, should be excluded from the sacerdotal vestments and altar drapings during the penitential seasons.

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## II. COLOUR OF PREACHER'S STOLE.

Dear Rev. Sir,

I understand that the colour of the preacher's stole should correspond with the colour of the office of the day. Sometimes, however, it would be appropriate to vary the colour with a view to having it in harmony with the subject of the preacher's discourse. I have in mind particularly sermons on the Sacred Heart, for which I am accustomed to use a red stole, irrespective of the colour of the day. The fervour of the listeners is aroused by such externals, which should therefore be utilised as long as the theatrical is excluded. I have been told recently that this is not permitted. Will you please settle the question? Is my practice in order?

J.M.

### REPLY.

The question is easily settled in the negative. Whatever be the merits of the argument advanced by J.M., the query is disposed of by positive decree. The S. Congregation of Rites was asked whether the preacher's stole should be purple or white for occasional discourses on the subjects of Saint Joseph or the Annunciation when these feasts occur during Holy Week. The reply was given in the form of a general regulation: the stole of the preacher should be of the colour corresponding to the office of the day. (Dec. Auth. 3764, ad 12).



### III. ARRANGEMENT OF CHALICE VEIL WHILE CHALICE IS CARRIED TO AND FROM THE ALTAR.

Dear Rev. Sir,

A discussion arose concerning what I think is an old query. While the priest is carrying the chalice to and from the altar, should the veil of the chalice be left hanging down in front or should it be turned up over the burse? Opinions differed and one of the assembled clerics produced two approved liturgical writers of recent times who espoused different opinions. Both have ecclesiastical approbation and both, surely, cannot be right. How is the question to be decided?

PAULUS.

#### REPLY.

It is not so remarkable as Patlus suggests that two standard and approved authors should disagree on the question under discussion. For there is no clear liturgical ruling which directly settles the question. As a consequence, opinions are based on considerations of propriety and convenience—considerations which are rated differently by different authors.

Those who recommend that the veil be turned up over the burse consider that this method is more convenient for the priest. Those who favour the other method are of opinion that it is more in accord with the spirit of the liturgy. For it is decreed that when the chalice rests on the altar at the beginning of Mass the veil should hang down in front. It is argued that, *a pari*, the chalice should be covered similarly when being carried to the altar.

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### IV. BENEDICTION OF THE BLESSED SACRAMENT—REMOVAL OF CRUCIFIX—MONSTRANCE PLACED ON TABLE OF ALTAR.

Dear Rev. Sir,

1. In some churches the crucifix is removed from over the altar before Benediction of the Blessed Sacrament. In others the crucifix is left in its usual place and the Monstrance containing the Sacred Host is placed on the table of the altar. Which practice is correct?

2. That raises another point. I am under the impression that a throne should be provided for the Monstrance during Benediction. Is this true, or may the Monstrance stand on the table of the altar?

X.Y.

#### REPLY.

1. There is no rubric which governs the case and so custom should be the guide. Rubricists generally prescribe that the crucifix be removed. Some assign as the reason that it is incongruous to exhibit the image of Christ for veneration when Christ himself is present in the Blessed Sacrament. However, there is no authoritative ruling to support this line of argument.

2. There is no violation of the rubrics involved in placing the Monstrance containing the Blessed Sacrament on the table of the altar. A throne is required for the Forty Hours Devotion or for exposition which lasts throughout the day for a few hours. This is the common teaching of rubricists and is borne out by several decisions of the S. Congregation of Rites.

For Benediction, however, it is generally agreed that an Exposition Throne is not necessary. In support of this statement the rubrics of the Roman Ritual concerning the Corpus Christi procession may be quoted. After the procession has been completed, the Blessed Sacrament is placed on the altar (*super Altare deposito*), after which the *Tantum Ergo* is sung, the Blessed Sacrament incensed and the Blessing given as usual (*Rit Rom. Tit. IX, c. 5, n. 5*). The Clementine Instruction gives similar directions concerning the end of the procession which brings to a close the Forty Hours Adoration.

JAMES CARROLL.

## Book Reviews

"MARRIAGE AND THE FAMILY"—A Study in Social Philosophy (by Dr. Jacques Leclercq). Translated from the French by the Rev. Thomas Hanley, O.S.B., Ph.D. (Pustet, New York, pp. xx., 395, 4 dollars 50 cents).

This work, in its French original, published in 1933, was one of four volumes on social and political questions by Dr. Leclercq, a prominent member of the University of Louvain. In its English form it is much more than a mere translation. It was prepared by Dr. Hanley under the care of Dr. Leclercq. Statistics were brought up to date, references to English and American books and periodicals were inserted, and, one of the most valuable features of the work, numerous and full footnotes were added giving direct quotations from English and American writers whose work has been of influence in these matters.

As the sub-title announces, it is a "Study in Social Philosophy" of marriage and the family. It treats, therefore, of a wide range of subjects, aiming at a brief examination of each from historical, ethnological and philosophic points of view, propounding and defending the Christian solution, not alone as historically justifying itself, but as philosophically and socially sound.

In the introductory chapter there is a brief and interesting account of the theory of marriage put forward recently, chiefly in Germany, by several authors, foremost among them Dr. Herbert Doms. Both the author and the translator take an unfavourable view of it, the former going so far as to say that "these writers appear to have come under the influence of the movement of free love ethics" (pp. 13, 15).

There follows a chapter on the nature and conditions of marriage. Marriage *in fieri* is a contract, but a contract in which the parties may not make their own conditions, but must *adhere* to certain substantial conditions already laid down. The name "contract of adherence" is becoming widely used for such an agreement. The stand of the Church for the freedom of the parties contracting is well described. The difficulties raised for Catholic theologians by Jewish polygamy are dealt with (p. 70). The answer made by Innocent III. is that of Pius XI. in "Christian Marriage." Here (p. 71), will be found a documented denial of the unfounded charge of permitting polygamy,



made in a widely-read book, "The Vatican as a World Power," against Innocent III.

In several places in the book we are warned against taking as trustworthy men's laws, men's sociology and philosophy, on women. For example, at Port Moresby, we are told, a man may legally beat his wife. We might be tempted to conclude that women there are actually in a very inferior state, did we not learn that such a beating is very rare. If it occur, the other women generally make a song about it, and sing it whenever the imprudent husband appears; "so he will endure a great deal, even from a shrew wife, before he attempts to lift his hand." (p. 311, n. 33).

The next chapters deal at length with "Chastity, the Guardian of Marriage," and "Free Love Ethics," the bane of marriage, and, indeed, of life itself. Both are excellent. The importance of chastity, how it may be cultivated, its difficulties overcome, mistakes avoided, all these points are dealt with, with many references to current literature, and copious quotations. A statement on page 152, however, that "men can work for the glory of God and for the good of mankind, either by marrying or in the celibate state by dedicating themselves to God and to the welfare of souls," seems to exclude the value of a celibate life in the world.

In the chapter on "Free Love Ethics" the attack on chastity, in literature, art, commerce and philosophy is described and well documented. It will be a help to many to get the actual words of such modern prophets as Leon Blum, Andre Gide and Bertrand Russell. The last finds himself in the curious position of being an advocate of extra-marital child-bearing, and also of the artificial limitation of the family. "If one is interested in introducing some coherence into these proposals, he can only conclude that, as Bertrand Russell sees it, the longing for children is peculiar to the unmarried woman and passes away with marriage." (page 324).

There follows a consideration of "Birth Rate and Birth Control." The danger of depopulation among the white races, and our extraordinary reaction is described. While we are clearly convinced of the imminent danger, still our economic, social, even literary and artistic life all tend to glorify the small family, while free-love ethics, selfish individualism and statism attack even that. In this section two points will be found of special interest. The first is the tracing out of the development of teaching from Malthus to the neo-Malthusians. Briefly,

the neo-Malthusians sought to graft to Malthus' doctrines the ethics of free love. The translator, however, thinks that "Dr. Leclercq has failed to emphasise some deficiencies inherent in Malthus' doctrines." Malthus' "upper class psychology" is evident enough, but what does Dr. Hanley mean in saying that the author overlooks "Malthus' failure to recognize the ethical dictates of the natural law which guarantee a man the right to life?" He cannot mean that unborn man has a right to life. It could mean that the human race has the right to life, inasmuch as on the race in general devolves the duty of propagation (p. 264n, 101). Secondly, there is mention of various remedies for the falling birth-rate, in particular the experiment made at the Michelin factory in France. Here, by a system of family allowances, the birth-rate rose to 29.8 as against 11.9 for other families in the same localities (page 244).

Finally, two chapters, "The Woman in the Family and Society," and "The Child in the Family and Society," give the *status quaestionis*, the Christian solution and copious references on such acute questions as Sex Equality, Feminism, Catholics and State Education.

It is a book which all priests, educators and lay people who are interested in such questions will find interesting and useful. It is well produced, and when we say that it is good value, this is no slight praise.

J.J.H.

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"A BOOK OF UNLIKELY SAINTS" (by Margaret F. Monro.)  
Longmans, 1943. Price 7/6 in England.

"It must be confessed that many hagiographers are hacks." Miss Monro has the courage to say this and then write several studies in sainthood. But her self-confidence is fully justified. Her work certainly has nothing hackneyed about it. Equipped with a varied experience, wide reading, sympathetic understanding, and a remarkably virile style, she sketches five "unlikely Saints"—innocent penitents. The longest study is of St. Aloysius Gonzaga, and it well illustrates Miss Monro's method and ability. Not only does she make this Saint live again in her pages, but she also faces the grave problems his vocation raises and offers an excellent solution of them. St. Rose of Lima appears in the setting of her times, and we learn what lay behind her pitiless penance. The strange life of the wandering Saint, Benedict Joseph Labre, takes on an unexpected meaning in the light of his his-

tory. The story of St. Therese is not retold, but the ten pages about her are as good as anything we have read. In fact, we doubt whether there is anything better to say. The chapter on Gemma of Lucca is not so successful, but it helps us to understand the Saint. Throughout the book the narrative is vivid and capable, but it is rather the "philosophy" woven through the biographies that makes this book something we are grateful for.

J. P.

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### BOOKS RECEIVED.

*The Catholic Church and Social Order*, R. A. L. Smith, Ph. D. (Longmans).

*Fact and Fiction in Modern Science*, Henry V. Gill S.J., M.A., M.Sc.

(M. H. Gill & Son, Ltd.)

*The Spirit of Catholic Action*, Charles K. Murphy (Longmans).

*The Spirit of the Land*, Rev. J. Cleary (Renown Press).

*The Mother of Jesus*, Fr. James, O.F.M.Cap (M. H. Gill & Son Ltd.).

*Christ, the Divine Liberator of Woman*, S.M.A., O.P. (E. J. Dwyer).

*Officium et Missa pro Defunctis* (M. H. Gill & Son Ltd.).

*Catholic Writers and Readers*, John C. Reid, M.A.

(Catholic Writers' Movement, N.Z.).



# Official Documents

## PAPAL ACTS.

### ENCYCLICAL LETTER

on the advancement of Scriptural Studies.

This Letter, which commemorates the golden jubilee of Leo XIII's memorable document, the Encyclical "Providentissimus Deus," contains an historical retrospect and some special doctrinal directions. Restrictions of space forbid us to do more than partly translate, partly summarize, the doctrinal part.

Noting that the conditions of Biblical Studies have appreciably changed during the past fifty years owing to the many excavations scientifically conducted in Bible Lands, the discovery of numerous written monuments of great linguistic and historical importance, the wonderful accretion of papyrus documents which illustrate the period of Christ and Christian beginnings, and the ever growing multitude of ancient Biblical codices—all of which invite Scripturists to a deeper and more detailed investigation of the Sacred Page—the Holy Father proceeds to point out that Catholic scholars must strive in every way to be equal to the new tasks imposed on them as interpreters of God's written word.

The first need is thorough linguistic study calculated to give the exegete a proper mastery of the original languages of the Bible. With the great supply of helps now available towards the learning of languages, no exegete who neglects such study, and thus precludes for himself approach to the original texts, can escape being regarded as either foolish or lazy. Seeing that an exegete's work is to snatch at every detail which has come from the Holy Ghost through the pens of the Sacred Writers, the very reverence and care which he ought to have for the Divine Books and their meaning should urge him to acquire the best possible knowledge of the biblical languages and other oriental tongues, and also to gather to his assistance every sort of philological knowledge. St. Jerome did this as best he could in his day, and his example was laboriously followed by many distinguished Scripturists of the sixteenth and seventeenth centuries. It must be remembered that no translation, however good, can compare with what the Sacred Writers themselves wrote in their own or an acquired language.

Such investigation of the original texts calls for the cultivation of another art, that of textual criticism. This department of scholarship has now attained such stability and sureness of method that the text-critic wields a very effective instrument for the accurate editing of the divine books; moreover, any arbitrary abuse on his part can easily be detected. The Church has always valued truly scientific effort to restore her sacred volumes to the greatest possible approximation to their original purity, and to-day she looks forward to the diligent employment by her expert children of this perfected art in the preparation of new critical editions of the original texts and the ancient

versions. It is a work of minute detail and enormous labour, but it is required for the closer study of those holy writings and commanded by that piety and gratitude which we should have towards the all-provident God for this paternal gift of Letters from the throne of His Majesty in heaven to His children here on earth.

The use of the original texts is, of course, in no way opposed to the preference given the Latin Vulgate by the Council of Trent. That preference was given to the Vulgate not as against the Hebrew or Greek but as against other Latin versions, and this, not on critical grounds but because of its long use through so many centuries in the Latin Church. A version so constantly used in the Church of God could not contain error in matters of faith and morals. The "authenticity" which the Council attributed to the Vulgate was therefore *juridical* rather than *critical*. It could be used in public disputations, lectures and sermons as understood by the Church, without any fear of erring against Catholic doctrine. So far was this doctrinal authority of the Vulgate from prohibiting recourse to the originals that the Fathers of Trent themselves asked the Papal Presidents of the Sacred Synod to request the Holy See to prepare emended editions of the Greek Septuagint and the Hebrew text as well as of the Vulgate. On account of the difficulties of the times and other hindrances, that triple work could not then be carried out wholly and perfectly, but now there is every reason for confidence that it can, by the combined efforts of Catholic scholars, be done in a better and grander way. The doctrinal contents of the Vulgate should be confirmed and corroborated by recourse to the original fountains and, of course, translations from the original languages into vernacular speech may, with the full approval of the Church, be freely made, and in many places have been and are being made with a zeal deserving of every praise.

The exegete has, above all, to find out what the writer of the book he is interpreting really wanted to say. The *literal* sense of the divine words is his first and supreme care. All the ordinary means of ascertaining the sense of profane texts are applicable also to the sacred page: the meaning of the words must be philologically ascertained, and light sought from the context and parallel passages. But the fact of divine inspiration further requires that the mind of the Church (Scripture's divinely constituted guardian and interpreter) be sought in the declarations of her magisterium, in the explanations of the Fathers, in the "analogy of faith." Catholic commentators should not, as some have unfortunately done, seek out only pure historical, archaeological and philological facts throughout the pages of the Bible but, using these things, show especially what is the *theological* content—relating to faith and morals—in each book or text. Exegetes should be helpful to theologians and to priests whose duty it is to teach the people the things that go to make a worthy Christian life. The literal theological sense clearly apprehended and skilfully expounded is sure to provide nourishment for the soul, and silence the complaints of those who say that commentaries are so useless as to make it evident that students who

seek food had better leave them and follow a spiritual and mystical interpretation. There is, indeed, a spiritual sense in Scripture where God arranged Old Testament things in such a way as to prefigure things of the New Testament, but it is only through Christ or His Apostles or the Church that we can in any instance know whether God intended such a sense. Wherever it certainly exists, the Catholic exegete should diligently bring it to light, but he must not set forth mere accommodations of Scriptural words or passages as the genuine sense of Holy Writ. Doubtless, a certain liberty in accommodating Scripture must be granted to preachers for purposes of illustration and the like, but it ought not to exceed the limits of sober moderation and should never appear to be other than it is, namely, a use of Scripture external and additional to the text itself. In view of present habits of thought and mental tendency, mere manipulation of texts may be dangerous. The faithful who have some instruction in sacred and profane letters want to know what God conveys to us in the pages of the Bible, not what a brilliant orator may say himself by dexterously turning biblical words to his own purpose. The "living word of God" surely does not need the help of curling pins or human accommodation in order to move souls and influence them. The Sacred Pages written under the breath of the Divine Spirit are full of native light; they have a power of their own; they have a beauty which is lucid and splendid, provided that the interpreter sets them forth with such fulness and accuracy that all the treasures of wisdom and prudence latent in them are brought well into view.

"In this task the Catholic exegete will have much to gain from the diligent study of the Scriptural expositions left by the Holy Fathers, by the Doctors of the Church, and by other illustrious interpreters of the past. Although these men were sometimes not so well furnished with profane erudition and knowledge of languages as the interpreters of our day, nevertheless, on account of the special work which God assigned to them in His Church, they were remarkable for a certain sweet familiarity with heavenly things, and for a wonderful keenness of mind in penetrating the profundities of God's word and in bringing to light whatever is conducive to the understanding of Christ's teaching or to the attainment of holiness. It is a matter of real regret that those precious treasures of Christian antiquity are but little known to many writers of our time. It is also regrettable that specialists in the history of exegesis have not as yet done all that is necessary to propagate the knowledge and esteem of such momentous works. There is nothing so desirable as a growing number of students who will make it their aim to specialize in the earlier authors whose works represent the best Catholic Scriptural exegesis. To draw copiously from the immense riches accumulated in the great Catholic past is a sure way of placing in evidence how well those Fathers and Doctors penetrated and illustrated the divine teaching of the Sacred Books; and it is also a sure way of getting present-day interpreters to follow their example and reproduce what is most useful in their expositions. Thus it will



come about that a fruitful union of ancient teaching (expressed with such spiritual sweetness) and of more recent erudition (coupled with maturer art) will bring fresh increase in the field of Divine Letters—a field never sufficiently cultivated and never exhausted.”

There is no doubt that our present age has its own special contribution to make towards the knowledge of Holy Writ. Historical matters can now be placed in a fuller light than was possible for earlier commentators. The difficulties of Scripture are so great that the Fathers themselves realized that they were only doing the best they could to explain certain books and parts of books. As examples, reference may be made to the various attempts to explain the first chapters of Genesis, or to the successive labours of St. Jerome in turning the Psalms, so as to express their literal sense. There are other books or texts, the difficulties of which have only been discovered in our own time, owing to the new light coming from archaeology and ancient history. There is, therefore, no justification for the attitude of those who say that the modern Catholic exegete has nothing really worth while to add to the acquisitions made by Christian antiquity. On the contrary, our days have brought a whole crop of problems which need new investigation and are such as to call for keen study on the part of Scripturists.

Moreover, with new questions have come new helps towards supplying the answers. Fresh study of the nature and effects of biblical inspiration, under the guidance of the Fathers and especially of the great Angelic and General Doctor, Thomas Aquinas, has drawn attention to the personal characteristics of the human writers whom the Holy Ghost used as living instruments. It is here that better knowledge is forthcoming every day. Our new knowledge of places and times and cultural conditions is now placing us in a better position to know the mental processes and forms of expression followed by each of the biblical writers. That is no mean help towards a better apprehension of what they wished to say, when they wrote in such and such circumstances.

“It must be remembered that the *literal* sense of the words and writings of ancient oriental authors is often not so clearly apparent as in writers of our own day. To discover what they meant is not merely a matter of grammar and philology and context. The interpreter must go back mentally to those remote ages in eastern lands and, with the aid of history, archaeology, ethnology and other sciences, discern and distinguish the literary types which writers of those times were accustomed to use. Men of the ancient East did not always use the same forms and modes as we do to say what they meant, but used the forms and modes of speech of their time and place. What these forms and modes were, an exegete cannot say, as it were, *a priori*, but on the basis of an accurate investigation of ancient oriental writings. Such investigation has, in these last decades, been followed up with greater diligence than before, and clearly shows the speech-forms employed in those ages either in poetical description, or in the promulgation of

laws, or in the narration of facts and events. The result of these same investigations affords ample proof that in the writing of history the Israelite people holds a singularly eminent place both for antiquity and fidelity—as was to be expected from the charism of divine inspiration and the special religious purpose of biblical history. Nevertheless we find in the sacred writers, as in other ancient authors, certain arts of exposition and narrative, certain peculiarities—such as belong to Semitic languages generally—which may be termed *approximations*, also certain hyperbolic modes of expression and sometimes even paradoxical turns calculated to fix things more firmly in the mind. The right conception of inspiration bids us to expect this. Really, the Sacred Books reject none of those ways of speaking which were in use amongst ancient peoples—especially in the Orient—unless some such way of speaking as was repugnant to the sanctity and truth of God. With the sagacity that distinguished him, the Angelic Doctor observed this: ‘In Scripture,’ he says, ‘divine truths are communicated to us in the way that men usually speak.’ There is a parallel between Scripture and the Incarnation. Just as the consubstantial Word of God became like men in everything ‘except sin,’ so the words of God expressed in human languages are in every respect made like to human speech *except error*. St. John Chrysostom often called attention to this *synkatabasis* or condescension of the all-provident God, asserting and extolling its presence in the Sacred Books.”

This discrimination of literary form or type is so useful to the expositor and defender of the Sacred Volumes, that it cannot be neglected without serious detriment to Catholic exegesis. Objectors who raise the cry of error or inaccuracy against Holy Scripture often only betray ignorance of those native modes of speaking and narrating which were commonly and licitly used by the compatriots and neighbours of our Hebrew hagiographers. It is a crime against mental equity to dub as error in the divine books what is admittedly legitimate in every-day speech. Thus an accurate estimate of ancient ways and arts of speech and literary expression will open the way to the solution of many objections raised against the truth and historical trustworthiness of Divine Letters; and such study will prove no less conducive to a fuller and clearer perception of the Sacred Author’s mind.

Nothing, therefore, that new discovery brings from the realms of archaeology, ancient history, oriental literatures must be neglected, seeing that these departments furnish so much that is helpful “towards a better knowledge of the mind of those ancient writers, their way of reasoning, narrating and writing—its forms and its art. Here the laity also can do much to serve the good cause of sacred science, if they place their knowledge of the ancient world and of eastern lands at the service of Scriptural problems. All human knowledge, even if not sacred, has an innate dignity and excellence—being, as it is, a finite participation in the infinite knowledge of God—but such knowledge attains a higher dignity and, as it were, a consecration, when it is employed to set divine truths in a clearer light.”

These four things, namely, the study of Oriental antiquity, closer investigation of the original texts, wider and more methodical knowledge of biblical languages, orientalist research in general, have contributed, with God's help, to dissipate many of the assaults made on the authenticity, antiquity, integrity and historical credit of the Sacred Books in Leo XIII's day. Through the use of the same arms as the attackers were glorying in Catholic exegetes found explanations which are Catholic and fairly meet the difficulties urged by moderns or left unsolved by the ancients. Hence the confidence which Catholic scholars had in the authority and historical truth of the Bible has come victoriously through a period of trial, and sober non-Catholic scholarship is in many cases coming back to ancient positions. The result is due in no small measure to the steadfast courage shown by Catholic savants in the laborious use of the helps supplied by archaeology, history and philology.

Difficulties, of course, remain—difficulties which are neither few nor easy. This is no cause for discouragement. It is only after much labour that fruits can be gathered in. Our own days have had their crop of solutions and the progress of studies gives every hope that other difficulties will yield in due time to repeated effort. Many biblical knots shall, perhaps, have to be left to future generations to be untied. But we must not be impatient, if solutions come slowly. To quote a thought often expressed by the Fathers and especially by St. Augustine: "God has besprinkled with difficulties the sacred books which He inspired, in order that we may be stirred to read and scrutinize them more intently, and in order that the salutary experience of our mental limitations might make us humble." It would be no matter for surprise if one problem or another should never receive an adequate answer, since there is sometimes question of obscure things very remote from our own times and our own experience. Besides, exegesis, like other great subjects of study, may have its secrets, impervious to our human minds and not to be unlocked even by the greatest efforts.

However, no difficulty must be left untouched. The Catholic interpreter, driven by a strong and active love of his biblical work and sincerely devoted to his Holy Mother the Church, must not be kept from taking up unsolved questions again and again, not only with defensive aims against the opposition of adversaries, but with the intention of finding a solid explanation consonant with the teaching of the Church, with the tradition of biblical inerrancy, and also satisfactory in the face of certainly established conclusions of the various sciences. Men who thus grapple with difficulties are to be regarded as valiant workers in the Lord's vineyard. Their efforts should be judged dispassionately and fairly, and all other children of the Church should remember that they owe these industrious scholars a debt of charitable sympathy. No one should allow himself to be dominated by that kind of imprudent partisanship which regards everything new as something to be opposed or suspected. The laws and rulings of the Church must not be invoked in favour of any false conservatism. These



laws and rulings have reference to matters of faith and morals. In what regards the legal, historical, sapiential and prophetic contents of the Sacred Books there are only a few things whose sense has been declared by ecclesiastical authority and the number of things that claim the unanimous consent of the Fathers is not appreciably greater. Many weighty matters remain, in the discussion and explanation of which the ability and acumen of Catholic interpreters can and should be freely exercised. There is an extremely wide field in which each one can apply his powers for the greater progress of sacred learning, for the advantage of his fellow-men, and for the defence and honour of the Church. It belongs to the true liberty of the children of God to hold faithfully by the teaching of the Church, and also to take gratefully and use as a gift from God whatever profane knowledge puts into their hands. Such liberty borne up and supported by the goodwill of all is the condition and fountain of all genuine fruit and of all solid advance in Catholic science. As Our Predecessor of happy memory, Leo XIII said: "It is only on the condition of cordial mutual goodwill, and on the basis of principles securely fixed, that the progress of knowledge is to be expected from the various studies of many workers."

The study of Sacred Scripture has flourished for nearly two thousand years in the Church. The treasures of interpretation amassed should be copiously drawn upon and applied to the same holy purpose that our fathers had in view. The Bible is not just a literary collection given by God to men in order to satisfy curiosity or to provide matter for study and discussion. The Sacred Books were intended "to instruct unto salvation through the faith which is in Christ Jesus" and to make "a man of God perfect, fully fitted for every good work." Priests who have made the divine pages their own by study, meditation and prayer should put those heavenly riches before the people in sermons, homilies and exhortations. Texts confirming Christian doctrine, examples from sacred history, and, above, all, the words of the Holy Gospel should—without the abuses of far-fetched accommodations—be set forth with such eloquence, perspicuity, and clarity as will edify the faithful and fill them with reverence for the Holy Bible itself. Bishops should promote this veneration for the Sacred Books amongst their flocks and encourage everything conducive to a wider and more fruitful use of Scripture, especially the Gospels, in the home and in the Church and in circles where private or public lectures or discussions are held. Priests should give their support to the spread of Scriptural commentaries and biblical literature. A sincere love of the divine word studiously kept up and communicated to others is an apostolic instrument of the first quality.

It is obvious that priests cannot do what is expected of them in regard to Holy Scripture, unless they themselves in the Seminary imbibe a strong and *lasting* affection for its inspired pages. Hence the duty of the Bishop to further biblical study in his Seminary with paternal care. The Professors should aim at forming their students for the ministry of God's word, imparting to them such knowledge and

love of the Divine Scriptures as will fit them for a fruitful apostolate. Consequently the exegetic work in Seminaries should be chiefly directed to the theological contents of the Bible, superfluous discussions being omitted, as well as those things that nourish curiosity rather than solid learning and piety. To set forth the literal and especially the theological sense solidly, to explain it skilfully, to impress it earnestly—such is the task of the master, so that the disciples may feel something of what those on the way to Emmaus felt: "Was not our heart burning within us while he was explaining the Scriptures to us?" In this way the Divine Library may be for the future priests of the Church a pure and perennial fountain of spiritual life, and the staple and strength of their preaching.

The cultivation of Scripture is more urgent than ever in these days when hatred and inhumanity is so rife. Who can heal the wounds of human society but the One to Whom St. Peter said: "Lord, to whom shall we go? Thou hast the words of eternal life." Back to this Divine Teacher of true probity and integral justice and generous charity we must go. He is the sole foundation of peace—for "any other foundation no one can lay except that which is laid, namely, Christ Jesus." So indispensable to the knowledge of Christ are the Sacred Writings that St. Jerome did not hesitate to say: "Ignorance of Scripture is ignorance of Christ." And again the same holy Doctor says: "If there is anything in this life to keep a man wise and give him equanimity amidst the trouble and turmoil of the world, I think it must be chiefly the meditation and knowledge of the Scriptures." Here all shall find incentives to virtue, because in the Scriptures they shall learn Christ "Who is the head of every principality and power" and Who "has become for us wisdom from God and sanctification and redemption."

The final word is one of congratulation and stimulation to those whom Providence has called to the special study of the Scriptures. Their vocation is a lofty one for they are continually fed with "the remembrance of faith, the consolation of hope and the exhortation of charity." To live in the Scriptures is, in a certain sense, to possess heaven on earth. Those specialists should bring the faithful with them, all praying together "that they may understand"—*orent ut intelligant*. Those who bring to others the light, the exhortation, the joy of the Scriptures shall themselves find "their consolation in the Holy Books" and can think of their reward as expressed in the words: "Those who are learned shall shine like the splendour of the firmament, and those who instruct many unto justice like stars for unending eternities."

# Apostles of To-morrow

## IV. DISCIPLINE THROUGH DISCIPLESHIP. (PART I.)

### *The Spoiled Child.*

A return from license to discipline is the basic need of our age. Looking out upon the American scene, what thoughtful men are hoping for may be expressed in the words of a professor of Education at Columbia University, New York City: "The big problem that faces American youth to-day is softness, physical, intellectual, and moral. The problem must be faced and conquered." Will Durant, the American writer, speaks of "the suicide of Freedom," and names the school as its cause. "Education, above all in America, surrendered to the student. For the most part he chose his teachers and his courses, discountenanced discipline, avoided tasks that required concentration, and helped a superannuated curriculum to transform school and college into an enfeebling isolation from the realities and responsibilities of life. Pedagogy gave up the training of character, and devoted itself to equipping the immoral intellect with all the armory of science."

Dr. Alexis Carrel writes: "The spoiled child is America's heaviest crop. Nowhere else in the world are the young so systematically pampered and fatally handicapped by parents who have failed to teach them to work, to earn and to learn. In making the better race there must be a general overhauling of child education. Any program that pampers a child's rapacious ego does a disservice to the individual and society."

Gene Tunney, the former champion boxer of the world, preaches the same philosophy, which he formulates in terms of the prize-ring. "If you intend to be a champion you have first to learn to lick yourself and to carry on fighting when defeat seems inevitable. And in the very fact of carrying on you will acquire the quality that would eventually make you the master."

The late Will Rogers, American humourist, once remarked: "What the younger generation needs is to chop more kindling wood and to cultivate a few inhibitions."

Surely the Australian scene shows the same weakness and calls for urgent treatment. No great nation has ever been overcome until it has destroyed itself. If we can discipline ourselves we shall be free. The great hope of our race is the children, and those still unborn. On the quality and quantity of them our future depends. "Self-expressionistic" theories of education have done much harm because they scatter and weaken a child's energies during the period of habit formation.

"When should I begin to train my child?" a young mother asked Sir William Osler. "How old is your child?" asked Osler. "Two years." "You are already too late," replied Osler.

With all the humility of a repentant prodigal let us welcome the return of discipline to our homes and to our schools. The slogan of



"the New Freedom" is an echo of Rousseau, and its results have been just as tragic as the following of Emile in a former generation. To exact nothing of a child that its intellect cannot understand and approve, is the depth of the nonsense to which educators have dedicated themselves in the days of their dreaming. In the discipline of children the first responsibility falls on the parent. This responsibility has not been discharged. Parents must learn again to command, to assign duties and see to it that they are performed. They must not be ashamed to require, and must fit themselves to deserve, filial respect, quiet obedience and gracious courtesy.

#### *How Handle the Undisciplined Few?*

Discipline within the class-room and throughout the school is an essential foundation upon which the child builds for himself the virtue of self-discipline which the full life demands. Within the class-room the problem reduces itself to the proper handling of a minority. Every class-room holds a few potential outlaws. We can receive a hundred per cent. surface attention through fear of the cane, but such a motive never won a pupil. To-day we Catholic educators cudgel our brains instead of our pupils.

It is not fair to harangue the class because of a few. Making a scene rarely makes converts. The spectacle of a Catholic teacher losing his temper and hurling invectives at a class is not a happy picture to paint on the retentive canvas of the impressionable minds of youth. The soul of a child is like a delicate, sensitive camera which catches and keeps for ever the shadow that first falls upon it. Anger is a wind that blows out the lamp of the mind and with no light to guide us how can we go ahead of our pupils: "Can the blind lead the blind?" A sly wink, a knowing nudge, or a muttered word can rob our "scene" of all its effect, and provide devastating chuckles in the playground later.

A dominating personality is not a lasting motive, because the spell is broken when the teacher goes. A sentimental devotion, a kind of blind imitation should not be sought by any educator. We seek what St. Ignatius Loyola has bequeathed to his Jesuits, "a reasonable service for the love of God, because we needs must love the highest when we see it." Those motives, fear of punishment, barking at the class, or a dominating personality are short cuts that will not solve the problem.

Let us go back to the Sea of Galilee on that sparkling day when Christ asked Simon Peter, a seasoned fisherman, to launch out into the deep and let down his nets in such noon-day brightness. Whatever Peter thought, and he must have thought plenty, for once he curbed his impetuous tongue and did as he was bidden, with the astonishing result that his fellow fishermen of the lake had to come to his assistance in transporting the catch to the shore. Simon Peter worked feverishly to empty the nets, and as he toiled he wondered at this sign. The fish are safe in the boats, and then Peter remembering all the sarcastic words that raced through his mind at this strange order from this Strange Man, fell on his knees, saying: "Depart from me, for I

am a sinful man, O Lord." Jesus said to him: "Fear not, from henceforth thou shalt catch men." Peter was known as the Big Fisherman throughout the hamlets that crowded the shores of the Sea of Galilee. The name stuck to him when fishing became just a happy memory and his *apostolate* occupied him fully. The name followed him to Rome where he was accepted as the head of the Christian Church. To-day the reigning Pope seals his important documents with the Sign of the Fisherman.

As we analyse the qualities of a successful fisherman we appreciate the appropriateness of illustrating the apostolate as fishing for souls. Fishermen rejoice in the title of "the Band of Hope." They begin in confidence and continue undaunted optimists. They possess a mighty patience, an ungrumbling waiting for the fish to bite. But they neglect nothing, carefully preparing their lines and gear, frequently hauling in the lines to see that the hooks are in order, and like a tempter changing the bait and moving to another spot. They study the sky and the tides and the light so that their baits may be at their highest as lures to entice the fish to bite. Seemingly the fisherman is half asleep as he watches his line, but at the slightest tug he is transformed into sudden swift action which strikes the nibbling fish, hooks him, and lands him. The experienced fisherman does not expect an early catch; he knows that no one can force the fish on to the hook—one must learn to wait until the fish hooks himself. And fish will bite if they are tempted long enough.

#### *Fishers of Youth.*

As fishers of youth we must make an act of faith and confidence and hope in the efficacy of our example and teaching to catch those problem children in our classes. Like St. Peter let us do His bidding, impossible as it may appear to us, but surely not as improbable as fishing in the midday sun when the boats had been out before the dawn and had caught nothing. As fishers of youth we shall trust the outlaws in our classes with a portfolio, giving them a share of responsibility in the hope that the burden of office will sober them. We shall delegate rather than impose school regulations, commissioning the policing of them on the pupils themselves who are the most likely offenders. School discipline that is driven in by the big stick does not last, and at best receives the same obedience as the policeman's eye gets. Put the onus of seeing that the rules of the school are obeyed upon those who have been the worst offenders, and then have the humility and confidence to wait until these pupils, never trusted before with office, get going. There will be many a broad smile at this appointment, and smile broadly yourself with the class and its victims. Bring the undisciplined into the chores and duties of the school and see what this change from offender to defender, from culprit to judge, from rebellion to leadership does to the pupils.

The outlaw, the unruly pupil in our classes, has two characteristics in common with his fellows; firstly he has a deep desire to share

his inner self, his hidden ego, with someone; and secondly he is timorous to open his heart to a teacher if he fears that such confidence will not be honoured, or will be taken lightly, or—what will hurt him deeply—laughed at. Unless a youth has been led to confide in someone, he may miss the invaluable assistance in the conduct of life which a confidant gives. Every man feels the need to unburden himself into the sympathetic ears of a friend who will respect his confidence.

Surely it is one of the stepping stones to the frank companionship of Christ which is our ideal for man and boy when during his school days a pupil discovers such a friend among his teachers. That confidence once given and respected will make his sacramental Confessions more fruitful sources of holiness.

Fish are caught one by one at the end of a line. Souls are won and saved and pupils are caught and tamed one by one. The stubborn, disgruntled pupil demands a personal approach and a special treatment. Modern education provides separate tuition for pupils with weaknesses in certain subjects, and opportunity class-rooms for pupils gifted above their fellows in some subject. By the isolation of a deficiency in arithmetic, the pupil acquires skill more readily and confidentially. Why not the same treatment for character weaknesses? It often happens that the disciplinary pace of the class is set by the few "bad" boys, and the whole class is driven to a sit-still-and-listen-to-me attitude by a sergeant-major teacher. It would be more effective to button-hole these few outside class time and try to win them individually. Abusing the class because of the few creates a penal settlement atmosphere which is not the most fruitful for voluntary self-discipline. The few difficult pupils need a moral sanatorium wherein they will be inspired to build from within the weak parts in their characters. If the numbers in the school warrant it, then a special class-room should be provided where all the hard cases are collected to receive the treatment which their abnormal characters need. To preside over this moral hospital should be considered a post of honour for one of the ablest teachers. The main purpose of such isolation would be to set the rest of the school free to do its work in peace. Incidentally, however, the moral hospital would probably be the salvation of the hard cases. Normally a teacher can handle the few problem pupils in his charge. He will succeed in planting the seed of desire within the heart of such cases if he, like the patient, hopeful fisherman, takes them one by one, to walk and talk with him. Once desire is aroused, then all that is needed is to fan the flame with the strong winds of encouragement. Convince the hard case of the reasonableness of school discipline, and he is ready for the more difficult task of self-discipline. Show the "bad" boy that school regulations are designed to safeguard the freedom of the many and that school discipline, which binds both teachers and pupils, aims at an ideal of right order under which everyone is happier. Educate him to realise that the price he must pay to enjoy that ideal is obedience to the school laws.



*St. Paul Ate no Idle Bread.*

St. Paul wins our respect when he claims that he did not eat idle bread. "I have not coveted any man's silver, gold, or apparel, as you yourselves know; for such things as were needful for me and them that are with me, these hands have furnished." [Acts XX.33.34]. St. Paul plied his trade as a tentmaker, and that fed him while he preached the Gospel. But there is a deeper meaning in that boast of St. Paul. Each day he worked upon himself, fighting the "old man" [Eph. 4.24] within him. St. Paul saw clearly that sin is an act, and to fortify himself against sin, to counteract sin, he set himself to practise daily acts of self-discipline; that means, he did something through which he paid for the strength to overcome himself. He did not just pray and hope and wish. No, he ate no idle bread in his battle over self.

In Damascus, at the street that is called Strait, the Lord assured the doubtful Ananias that Paul was genuine by outlining the programme He had intended for him. "Go thy way; for this man is to me a vessel of election, to carry my name before the gentiles and kings and the children of Israel. For I will show him how great things he must suffer for my name's sake." [Acts IX.15.16].

In his second Epistle to the Corinthians, St. Paul summarises those "great things" which he had suffered to date during his apostolate: "Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides these things which are without, my daily instance, the solicitude for all the churches." [II. Cor. XI.24-18].

In addition to this big spiritual bank balance in heaven, St. Paul reveals how the Lord sent him a daily torment, "a thorn in my flesh," a sickness of the body which buffeted him regularly. "And lest the greatness of the revelations should exalt me, there was given me a sting of the flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me. And He said to me: 'My grace is sufficient for thee; for power is made perfect in infirmity.'" [II. Cor. XII. 7-9]. There are several theories concerning the nature of that "sting of the flesh." Some suggest violent headaches, others epilepsy, while others favour the hypothesis of intermittent malaria. There are many ways in which sickness of body may "buffet" a man. What matters is the way in which St. Paul knows how to understand them—"for when I am weak, then am I strong" [II. Cor. XII. 10]—and also knows how to use them so that he may hear that imperishable phrase: "My grace is sufficient for thee." [V. Cor. XII. 9].

Through the patient acceptance of the bodily ills caused by this "sting of the flesh," St. Paul minted daily a spiritual currency which

increased his faith and purchased the virtues he needed to carry on his mission.

We Catholic educators, parents, priests and teachers must meditate more on those words of St. Paul. We know that in life everything worth while must be paid for. We learn that readily from our constant practice in athletics, from our painful apprenticeship to an art or a craft, and from the regular study which wins degrees. But we are not so conscious of that fact in the realm of character building. Praying is essential but it is not enough. We must also pay. The "great things" St. Paul suffered set up a form of continuous bargaining by which he paid for the gifts and graces he had received, and insured a future supply of them.

### *To Mint a Daily Spiritual Currency.*

Self-denial is the currency of heaven, and through it we purchase those strengthening stays which will support the weak spots in our characters, and thus sustain us in our striving after holiness of life. Self-denial, self-discipline, self-control is a life's job and consequently we need to mint daily a currency that will pay for what we want. A currency essential for living cannot begin too early. A currency that will last as long as life lasts must be earned and help to meet life's commitments.

We must teach our youth this lesson shining through the life of St. Paul. From their earliest years youth must be guided and encouraged to mint their own spiritual currency to pay for those desirable virtues lacking in their characters. Self-discipline, unfortunately, will never be its own attraction. And yet it is necessary for each day we live. Therefore we must provide youth with an inspiration that brings out what is best in them, and also with a motive that has power to move them to-day.

St. Paul, and indeed all the saints, prayed, realising that everything depended upon God, and then worked as if everything depended upon themselves. Youth must be brought up in the knowledge that the Lord, ever willing to co-operate, will not do anything for them without them. They must pray first and then pay for those virtues they need. Self-discipline, like many nourishing foods and medicines, is not easy or pleasant or palatable. We educate youth to overcome their natural repugnance for spinach and cod liver oil by assuring them of the good it will do them. When youth begin to feel the good effects of the medicine, our task is over and we have only to stand aside and cheer them onwards. Self-discipline, the currency of character-formation, must be sold to youth in some such way. Self-discipline buys fitness of the body, alertness of the mind, and strength of the will. As educators we are to convince youth of the desirability of this triple good. On the way towards the goal of self-discipline each boy and girl encounters personal and individual obstacles. This boy lacks one virtue and that girl another. Each pupil will be led, under our guidance, to look in upon himself to see what he lacks, and for that missing virtue he is to seek and fight. Once desire is fostered within him

we can easily place his feet upon the difficult path of self-betterment. He will overcome gradually his distaste for self-discipline when he knows that through its daily practice he is purchasing so desirable a virtue.

Many begin well but soon weary of making "acts." Not until he savours inwardly what the practice of asceticism is doing for him can we relax our efforts of guidance and encouragement. That fine feeling of physical fitness and well-being is a motive which impresses the pupil here and now and determines him to continue with that daily dose of evil-tasting medicine. A similar feeling of spiritual fitness will propel the boy or girl to persevere in minting a precious currency through voluntary daily "acts" of self-denial. Little by little they will appreciate that they are purchasing virtues absolutely essential to their self-mastery and that the paying out, irksome and unpleasant and unpalatable at first, grows on one and brings a delightful sense of victory and achievement over self, an accomplishment which seemed impossible before.

(To be continued.)

J. T. McMAHON.

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#### BOOKS RECEIVED.

*Exit Australia* (Rev. C. Mayne, S.J.) (A.N.S.C.A.)

*Mater Ecclesia*, Joseph C. Plumpe (Cath. Uni. of America Press.)

*The Path of Love*, Father Page (F. Pustet & Co.)

*Aids to Will Training in Christian Education*, Two Sisters of Notre Dame. (F. Pustet & Co.)



# In Diebus Illis

## VII.

### HANLY OF BRISBANE AND HIS FRIENDS.

Towards the end of 1840 Dr. Polding made his first visit from Australia to Europe. The Bishop had many important things to look to, not the least of which was the securing of more priests for his Diocese. Missionaries had been coming along in twos and threes, but it was not enough; and further, while some of them were of the first class, others were not so good. Six months (May, 1840) before Dr. Polding's departure there came by the ship "Rajah" Fathers Platt, Ryan and Kavanagh. Platt—a Franciscan—was an eccentric character, and after some time at Parramatta, and a little casual work in The Illawarra, where he had the pleasure of attending a hanging, left this part of the Vineyard and went to Palestine. Michael Ryan and Michael Kavanagh have both left splendid records behind them; the former went with Dr. Murphy to the new See of Adelaide, and with his bishop founded the church in South Australia, while Michael Kavanagh (sometimes written Keaveney in the early documents) after two and a half years at Bathurst and Hartley was sent to Queanbeyan from which centre he pioneered the Faith in what is now the Federal Capital Area, and through the whole of The Monaro. Both these came from the Archdiocese of Tuam, and their ordination is reported in the "Tuam Herald." "Fathers Stephens, McEvoy, Heston (or Hastings), and McColl came during 1842. Father Stephens was an Augustinian who had been engaged in Missionary work in Madras; Father McEvoy was a Franciscan; Father McColl, a Scotsman, was a convert and the son of a Presbyterian Minister, and had for some years been chaplain to and close friend of the Vicar-Apostolic of the Highland district, Dr. McDonald." (*John Bede Polding, J. J. McGovern*). Late in the evening of March 9th, 1843, the ship "Templar" reached Sydney Heads, and included in its passenger list were Dr. Polding (now Archbishop) and Dr. Gregory returning to Australia with the following new arrivals: Fathers Vaccari, Snell, Pesciaroli and Lencioni, Passionists; Fathers Garroni, O.S.B., McCarthy and Young; Hallinan in deacon's orders; Hanly, Roche, Dunne, McClennan (often written McLelland), Smythe and Murray, students; and three Christian Brothers, Carroll, Larkin and Scannell; in Religion, Brothers Stephen, Francis and Peter.

The Passionists began a Mission for the Aborigines in Queensland, the story of which Cardinal Moran gives in detail; but after two years of hopeless struggle they were forced to abandon it. Vaccari and Pesciaroli returned by devious ways to their homeland, while Fathers Snell and Lencioni did work in early South Australia and died in this country. Father Snell is buried in Melbourne and Father Lencioni in Adelaide. The other priests and the students left names well known in our annals; Hanly appears in this article.

The presence of the Christian Brothers in the party does not seem

to have been more than merely noted by the historians. Casual reference has been made to their coming in 1843 and their departure in 1847, and it is left at that. Last year, however, in the Christian Brothers' manual, "Our Studies," there appeared an article with the arresting title, "A Centenary that might have been," wherein the anonymous writer—a member of the Order, of course—emphasises the early date of their first arrival. Had they been left in peace the Irish Christian Brothers instead of having to wait another twenty-five years before notching their century of good work in Australia as a permanent foundation, would have been able to mark that hundred years in 1943, twelve months before they will gather to celebrate the centenary of the death of their saintly Founder, Ignatius Rice. Attempts had been made even before 1842 to get the Brothers to come to Australia, and Ignatius Rice himself had been approached, but anxious as that zealous man was to spread the work, the many calls on his small number of brethren prevented his doing so. It is likely that Dr. Polding would not have met with success either, had he not worked through The Cardinal Prefect of Propaganda, as may be gleaned from this letter of the then Superior General, Michael Paul Riordan, written from Mt. Sion, Waterford, 9th April, 1842 (*Christian Brothers' Records*).

Your Eminence,

I have the honour to acknowledge receipt of the esteemed letter of Your Eminence of 4th December, and I avail of this opportunity of expressing my gratitude for the great kindness shown to the Brothers and myself, of which I feel myself to be unworthy. It is exceedingly gratifying to hear that we enjoy the good opinion of The Holy Father, of The Sacred Congregation, and of our Eminence, which must contribute greatly to encourage us to persevere faithfully in the discharge of the duties of our Institute . . . I have also received the letter of 22nd January and I can assure Your Eminence that I was anxious to accede to any request from The Sacred Congregation and from Your Eminence, but so many difficulties were presented to me and so many obstacles arose that I was obliged of necessity to defer my reply, not being able to see how I could accommodate Monsignor Polding without doing serious harm to the Houses already established. I wrote to all the Houses to ask the prayers of the Brothers and the advice of the older Brothers, and after much reflection I hope to be able to send three experienced professed Brothers and a lay Brother with Monsignor Polding. At the same time I must assure Your Eminence that I cannot see how I shall fill their places, and must only hope the difficulty may be removed before the Monsignor shall be ready to sail.

The letter says that the community would consist of three experienced professed Brothers and a lay Brother, but only three are mentioned in the passenger list of "The Templar" as given by "The Sydney Morning Herald." These three were teachers and each had his own

school. Brother Stephen Carroll, the Superior, taught in Macquarie Street somewhere near the site of The Sydney Hospital; Brother Peter Scannell had his school at St. Benedict's, and Brother Francis Larkin had the third in Kent Street at the present terminus of the Miller's Point tram. When one recalls that in 1843 Sydney Town ended about St. Benedict's, and that east of Macquarie Street there were only a few scattered houses, one realises that the Brothers were well posted on the outskirts. They lived at the Bishop's House and had to do the long tramp to school and back on foot. Later they took a house in Castlereagh Street. They had in all about 400 pupils, which entitled them to £400 under the Act, and out of this they had to pay several assistants, as well as support themselves. They made no complaints on any of these points, but carried on, and their work was acclaimed by the secular as well as the ecclesiastical authorities.

The reason for their withdrawal is wrapped up with the Archbishop's plan to make the Benedictine Rule paramount in Australia, and his Vicar General's (Abbot Gregory) high-handed action in enforcing it. Gregory was an intolerant man though Dr. Polding could never see it, and it was his overbearing methods which did so much to kill the scheme, causing dissension among his own brethren, sowing discontent among the seculars, and finally leading to Gregory's own banishment from the Australian Mission. The Sisters of Charity who had arrived with Dr. Ullathorne in 1838 were early under fire. There were matters in their Rule which didn't seem right to Benedictine eyes, and in 1842 the Bishop obtained a Rescript from Rome, a clause of which placed the Sisters of Charity under Sydney diocesan control. This part of the Rescript was not made public at the time, but while Dr. Polding was away from Australia in 1846-47, the Vicar General, on the box seat, brought it out and tried to enforce it. This caused the greatest discontent in the community and led to the departure of two Sisters to Tasmania and the founding of the Order there. In the case of the Christian Brothers it would seem that the terms of the arrangement made when they volunteered were not as watertight as they might have been, and when their turn came to toe the Benedictine line they were advised by their superiors in Ireland to give three months' notice, and if matters did not mend to leave. They sailed for the Homeland by the "Walmer Castle" on 25th March, 1847, after approximately four years of work in Sydney. The first knowledge that Dr. Polding had of their departure was when he met Brother Francis Larkin in a book-shop in Liverpool, England, in the following month of July.

The loss of the Brothers was a blow to Catholic education in the Colony. It was the hardest thing in the world to get members of the Teaching Orders to come here at the time, because those Institutes, principally located in Ireland, from which help might be sought were, a hundred years ago, only in their infancy, and found it extremely difficult to supply their own immediate local needs. Here was a splendid chance bungled, and it was not till 1868—25 years afterwards—that the opportunity occurred again, although at "The Comp-



belltown Conference" held in 1858—ten years earlier—the most heartily urged measure on the agenda was a proposal to induce the Christian Brothers to return. It was Dr. Goold, of Melbourne, again acting through the Prefect of Propaganda—this time Cardinal Barnabo—who finally succeeded; and on 19th November, 1868, Brothers Ambrose Treacy, Fursey Bodkin, Barnabas Lynch, and Joseph Nolan, a domestic Brother, arrived in Melbourne by the "Donald Mackay," the ship which had brought Bishop O'Quinn, of Brisbane, and Dr. Cani, afterwards of Rockhampton, Fathers Cusse, Renehan, Tissot and Hodeburg, and some Sisters of Mercy for Queensland to these shores seven years before. It is of interest, as showing that the first Brothers whom we did not treat so well bore us no ill will, that one of the number, Peter Scannell, was anxious to be included in the second team and was actually selected, but on consideration it was decided that he was too old a man for the task, so he remained in Ireland where he died—at Newry—six years later. One of the pioneer three did return to us, and his bones are laid in an Australian grave. Brother Francis Larkin, who taught the school in Kent Street, after good work in Derry and Drogheda, was sent to Gibraltar in 1878, and the next year to Victoria Parade, Melbourne. He was subsequently transferred to Brisbane where he died on the 2nd January, 1897, in his eightieth year, and is buried at Nudgee. Brother Stephen Carroll, the Superior of the first batch, died at Clonmel in 1889. (*C.B. Records*).

And so the Christian Brothers in 1868 gathered up the frayed strands which had been roughly cut across twenty-five years before; and not the least satisfaction they felt on resuming was to see amongst those present at the laying of the foundation stone of the Mother House in Victoria Parade the ageing form of Archbishop Polding. 'Twas he raised the Monstrance that day at Benediction, calling down God's blessing on the work. The whole story of the Christian Brothers cannot be told fully in an article such as this, but before leaving it, the writer wants to pay his tribute to the memory of Br. Ambrose Treacy, the real founder of the order in Australia. He was a great and a good man, and during his thirty-two years of office as Superior (1868-1900) extraordinary progress was made, as the following table will show. The Mother House, Melbourne, begun in 1869, was completed 1871; Brisbane, 1874; Richmond (Vic.), 1875; Dunedin, 1876; Ballarat, 1876; Geelong Orphanage, 1878; St. Kilda (Vic.), 1878; Adelaide, 1879; Balmain, 1888; Lewisham, Newtown, 1889; Maryborough (Q.), 1889; Nudgee (Q.), 1890; Balmain West (Rozelle), 1892; Boarding College, Ballarat, 1892; Ipswich, 1892; Abbotsford (Vic.), 1893; Rockhampton, 1893; Perth, 1893; St. Patrick's College, Goulburn, 1897; Toowoomba, 1898; Charters Towers, 1900. He was Clerk of Works on every building; he watched every brick go in and knew to the teaspoonful how much sand was mixed in the concrete. He was a sturdy man of middle height, shoulders slightly bent, an austere face which never relaxed, a calm eye which while it appeared to see nothing observed everything. He was always on the watch,

walking round the workmen with his hands behind his back—a quaint figure on the job, with the long flogger coat, the soup-tureen hat, and the unspeakable mortar-splashed boots, every squeak of which bespoke duty and the promise of eternal life (he used to get them half-soled the day he bought them). He had a single-track mind, in the sense that it had no thought but the Kingdom of God and the Brothers' part in establishing it. He was born at Thurles in 1834, entered the Novitiate at Waterford in 1852. In 1900 he was appointed First Assistant to the Superior General, visiting the Australian and South African Houses in 1903. Resigning the position in 1910, he returned to this country and died at The Mater Misericordiae Hospital, Brisbane, in 1912—aged 78—after sixty years of untiring service in the cause of Christian Education.

The Students from the "Templar" went into St. Mary's Seminary where they had as companions—among others—John Kenny, later on to be the Historian of the early period, Patrick Magennis, John Grant and James Dunphy, who had come in 1838 and had been ordained sub-deacons in 1840. James Hanly was born at Moorestown, Co. Tipperary, in 1815, and was a student at St. John's College, Waterford, when he joined up with Dr. Polding. John Paul Roche hailed from Kilkenny. During 1843 they were in a batch who received the Benedictine habit, and were ordained—Hanly in September of that year and Roche in 1848. The latter spent the whole of his career, with the exception of a few months at Parramatta, at Campbelltown, succeeding there Dr. Goold on his appointment as Bishop of Melbourne. On the last day of 1843 Hanly sailed for Brisbane and had John Rigney as a chaperon. Father Therry had gone to Moreton Bay when it was a penal settlement; Dr. Polding had said Mass in a temporary building on May 25th, 1843, and had collected £60 towards the building of a church; the Passionists had been working on the Mission for the Aborigines for a few months, and that was all that had been done for the Catholic Religion in Queensland till Hanly arrived. Brisbane was a mere village at the time; its population was not more than 700, and that of the entire territory about 2,000. Excluding the Government Compounds there was not one solid building in the place. Queen Street had some straggling weatherboard houses and a supply of low-walled shingle-roofed pubs all mercifully obliterated by the great fire of December, 1864, which broke out in a drapery store and swept away the original Brisbane. When James Hanly took up residence, there was no Post Office in Queensland; the first was established in the Capital in 1844. There were four lawyers, five doctors and about seventeen "other educated people." The blackfellows camped in the heart of the city, and on the site of the G.P.O. there was a gallows where they hanged them, black or white. Soon after coming Father Hanly built a small weatherboard church on a grant of land which Dr. Polding had secured from the New South Wales Government. This was followed by a presbytery, also of wood, and then he set to work on Old St. Stephen's stone Church, begun in 1847 and finished in 1850. Though very small if judged by modern requirements—45 by 25

feet—it was ample for the time and indeed served Dr. O'Quinn as a cathedral for many years. It was a miniature masterpiece of Gothic Architecture and was so regarded to the end, when it had the distinction of being the oldest church in Queensland. A writer in the Brisbane "Courier-Mail" (June 26, 1937) has this to say:—

"... Augustus Webley Pugin, a famous London architect, who had assisted in designing the Houses of Parliament at Westminster, was visiting Australia on a health trip. The architect and the Archbishop, as Dr. Polding had now become, were close friends. Dr. Polding, moreover, was a lover of Gothic architecture, and so it came about that the designing of the new church for the little village on the outskirts of civilisation was undertaken by one of the foremost architects of Europe."

The builder was Andrew Petrie, but Father Hanly supervised the work and frequently even took a hand as a labourer. He was a strong, active, athletic young man at the time and hard work came easy, and even when the workmen were overcome by the great heat he was never inconvenienced. It is told of him that he got some sympathisers together and ran up a house for a widow who was left penniless, doing the lion's share himself; he also built a bridge over a creek which was blocking traffic. Furthermore he provided what was probably the first water supply in Brisbane. An old-timer telling of the past recalled "often in the evening we used to go down to Spring Hollow, where Water Street now is, and have a swim—a bogey we used to call it. Father Hanly, whose house has been made into St. James' School, dug a waterhole in the hollow and we used to carry out water from there." The house referred to was no doubt that which Father Hanly called Castleracket, and which he and others used as a presbytery for many years. It was a solid stone building with thick walls, and replaced an older Priest's House which was too small when the Archbishop was able to spare an assistant for the North. The first of the more or less permanent curates to go to Father Hanly was the celebrated Father Eugene Luckie who, Cardinal Moran says, had such influence with the blacks in Queensland that they wanted to make him a king. Of more abiding service to the Church was the large sum of money he left at his death for the foundation of bursaries at All Hallows for the Australian Mission. He was born at Crossmaglan, Co. Armagh, in 1822, and, though he studied at both All Hallows and Maynooth, was ordained in Sydney with Fathers McLennan and Ryan, 7th May, 1848; on the 5th of September he started for Moreton Bay. He was at Ophir during the Bathurst gold discoveries in 1851, and did the bulk of the work building old St. Thomas', Lewisham, from 1854 to 1856. He then went to Raymond Terrace for a term of six years, succeeding there Father C. B. Quinn, who went as the first resident Priest to Cooma. In 1861 Luckie laid the foundation-stone of a church dedicated to St. Malachi at Stroud (8th Jan.), and a "new" church at Raymond Terrace, 28th Feb. ("*Freeman's Journal*," 1861). He was in charge of the parish of Young when the Diocese of Goulburn was formed, and then returned to Sydney, working successively



at Pymont, Woollahra, and Liverpool. During these years he was one of the most prominent priests in Sydney fighting for the rights of the Catholic Schools. He died at St. Vincent's Hospital, 12th May, 1883, and is one of the twenty-two Priests and Brothers buried near St. Thomas' Church, Lewisham. Also associated with Fr. Hanly in the Queensland Mission was Patrick Birch, who spent the greater part of his long career in the Monaro and died at Bungendore, at the age of 96, the last of the old brigade who received the Government salary. Before any help was sent to him Hanly worked the North alone, and in after years often spoke with pride of the time when he was Parish Priest of Queensland. He was a first-class horseman—one of the very best of them—and always kept in the spacious paddock round his presbytery a team of thoroughbreds which for good looks and stamina were equal to anything in the country. When he was rather less than a year in Brisbane he set out to attend the first synod held in Australia—in 1844—and rode the whole way to Sydney. The tracks were indistinct and the houses few and far between, his only guide being his bush instinct, which he acquired early. He did the journey in a week, which ranks among the best of the authenticated long rides of the early times.

Hanly's nearest neighbours in those days were Dean Lynch, John Rigney, then at Port Macquarie, and Patrick Magennis, who after his ordination was stationed from 1844 to 1848 at Newcastle and East Maitland. Hanly and the last two used to meet sometimes, for mutual absolution and to swap a bit of diocesan news on the lighter side; but when Magennis was sent to take the place of Charles Lovat, whose health was breaking at Yass, Rigney was left as the chaplain-in-chief. At this time the latter was transferred to Singleton, replacing Father Michael Stephens, whose name is the first recorded in the old baptismal register of that parish. Rigney was in charge of Singleton till 1857, and his old presbytery is still standing, or rather two rooms of it now used as music-rooms in the grounds of the Sisters of Mercy. After the departure of Magennis the remaining two carried on the good work, and for nearly ten years used to meet once a month under a certain tree which was reckoned to be half way between Singleton and Brisbane. It meant a journey of nearly two hundred miles to each of them, and only once did they miss out. The defaulter was Hanly, the better bushman of the two; he got lost and was not heard of by the other for some weeks. He used to tell the story when in a reminiscent mood towards the evening of his life. After wandering about for two days without food he came upon a shepherd's hut apparently deserted. Searching the premises for the staff of life he found a stale damper and the lad that shouted "eureka" had nothing on him. But here was the point to be decided; was that damper wholesome or was it made of poisoned flour and left as a bait for the Blacks as was so often done at the time! It would have been easier to decide what to do if he had had his interview with Rigney. But here it was, and as he used to tell with a twinkle in his humorous eye, he made the best act of contrition he was capable of, and took his chance.

In the diocesan changes of 1857 Rigney went to Brisbane, and Hanly took his place at Singleton. Magennis was involved also. He had done good work during his nine years at Yass. He made preparations for the building of churches at Burrowa and Tumut, and was the first Priest to say Mass at Wagga, in 1851. When the great flood occurred at Gundagai in 1852 and more than eighty people were drowned in a single night—the grimdest disaster caused by any inland Australian river—he had the satisfaction to recall that on the previous Sunday he had mustered every Catholic and sent him to his duty. Almost his whole congregation was wiped out on that black night, and for days it was thought that the Priest, too, had been among the victims. He was a big, strong man with hair as black as a coal and plenty of it; he had a bright wit which could also bite, and a hot temper which sometimes carried him away. This was his undoing. A jubilee was being preached through the country in 1857, and no one was more zealous about it than Father Magennis. With Father Michael Kavanagh of Queanbeyan helping him, he secured a record attendance in every township throughout his wide parish; at Burrowa he had nearly a hundred per cent. roll-up. Then at Mass in that centre on the following Sunday, instead of a full church which he had reason to expect, he had little more than empty benches. While having a snack after his Mass he learned the truth of it—two of his congregation had staged a marathon bare-knuckle fight in the yard behind the pub and the rest remained to cheer them. Thoroughly disgusted he started out for home, but a few miles along the way a galloping horseman overtook him to report that one of the contestants had been injured and needed his services. Magennis told him what he was dying to tell someone and drove on. The knocked-out fighter was not badly hurt, but the matter was reported to Dr. Polding, and Magennis was transferred to Berrima.

In 1861 more changes were necessary in the Archdiocese, this time because of the stagnation in ecclesiastical matters in Goulburn. Richard Walsh, who went there from Geelong in 1847, secured through the services of Archdeacon McEncroe a community of nuns from Westport, Ireland, in 1859. These—Sisters M. Ignatius Murphy, de Pazzi Dolphin, Liguori Maxwell, de Sales McGee and Rose Hughes—were the first Sisters of Mercy to come to New South Wales, and their first postulant was Ann Donovan (Mother Joseph), a sister of Dr. Donovan of Sydney, the second being Sr. Patrick, the eldest sister of Father Magennis. Walsh began a convent which he hoped would be ready on the nuns' arrival. This was the first convent, planned as such, to be built in Australia; but Walsh's health was failing and he did no more than build part of the walls. Further when the Sisters came he did not pull well with them as this extract from a letter of Mother Ignatius to Archdeacon McEncroe will indicate: "He is away now in Queanbeyan and such peace reigns in his absence that we cannot wish his return." In 1861 Dean Walsh, accompanied by Fathers Corish and Kavanagh, left on a health trip to his Homeland from which he

did not return. His two recently appointed assistants—William Lanigan, afterwards Bishop, and D. J. D'Arcy, later on of Wellington, a cousin of McEncroe—were left struggling on, and when Dr. Polding visited Goulburn in that year and found the state of things—the half-built convent apparently abandoned and the Sisters living in a wretched hovel which had been a stable—he decided to bring McAlroy down from Yass to mend the trouble. D'Arcy was sent to Queanbeyan and a petition, which Lanigan roundly denounced from the pulpit, went into the bishop protesting against his removal. Several petitions also went in from all parts of the Yass parish as far as Wagga against the transfer of McAlroy, but the Archbishop explained that they had come too late; at the same time he consoled McAlroy's flock by telling them that he was sending to Yass one of the very best priests in the Archdiocese. The priest was Father Hanly. Later in the year William Lanigan received an episcopal note stating that because of his indifferent health—he was never robust—he was being changed to Berrima where the work would not be so hard. To make room for him Magennis went to Appin where he died suddenly in 1866. Father Hanly arrived in Yass 20th June, 1861, with a curate, Rev. Thomas O'Neil, and after giving them welcome McAlroy left for Goulburn the next morning. Later on in the year Dr. Polding made Hanly the Dean of the district and then the trouble began. It was at the time when there was so much discontent among the secular clergy because they felt that all the honours and all the best posts were going to the members of the Benedictine Order. Archdeacon McEncroe had stated that that was one of the reasons why priests could not be secured for the Archdiocese of Sydney. The natural desire to have Irishmen appointed as bishops of the Sees that were then in contemplation also played an important part, and as Hanly was the first and only Benedictine to be stationed in that part of the world he came in for criticism. The Deanery had been established at Yass in 1847 when Father Charles Lovat was there. It lapsed when Magennis succeeded him, and on McAlroy's appointment in 1857 it was transferred to Goulburn, Richard Walsh receiving the title; and here in 1861 it goes back to Yass and McAlroy missed again. There is nothing to show that that great organiser was perturbed about such a matter, but he had many ardent admirers who thought a principle was at stake. Among these was Patrick Bermingham, who had been his co-worker during the four hurricane years when such remarkable work was done in what was to be the major part of the new diocese of Goulburn. Bermingham's admiration for McAlroy bordered on hero worship, and when the former took a health trip to the Old World the very year all this trouble was brewing, he spent nine months in Rome putting the case for the other side before the authorities. In a letter to Abbot Gregory, in exile in England, dated Sydney, 20th December, 1863 (Dom Birt), Dr. Polding complains of what he had heard from Headquarters:—

“The Bermingham clique is still busy at its dirty work. I suppose Brady has joined it. The Cardinal's letter by last mail



is something astounding. I am charged (1) with having appointed two Englishmen as administrators of Goulburn and Armidale, i.e., Hanly and F. Austin Sheehy; (2) with thereby having caused great discontent amongst the Faithful who are reluctant to be ruled by Angli; (3) with having appointed Englishmen to all offices, as Deans, etc. Can the Cardinal be serious in urging these charges and in reproving me? *Si ita res habet*; it is true, he puts in this saving clause. As for Sheehy and Hanly being Angli, the very names indicate their origin. But is it not humiliating that one who has been 29 years in the Episcopate should thus be made the object of vile anonymous calumniation? For there is not, as you are aware, not merely a word but even a shadow of verisimilitude in these charges; and these wretched liars will not be even reprehended; they will be allowed to remain unknown."

It seems unfair to have made Hanly the scapegoat in this fierce argument. There was every reason why he should have been given the precedence. He was senior to McAlroy in every way, was nine years older, eleven years longer in the country, and he had a fine record as a devout and hard-working priest. He was not an Englishman but he was a Benedictine; and the gloves were off. The part Bermingham took in the battle cost him thirteen years of exile from the land he had grown to love. Dr. Polding forbade him to return to his Archdiocese; and neither forgetting nor forgiving wrote in a letter to Dr. Lanigan from Douai, January 31st, 1867, while congratulating him on his selection as Bishop of Goulburn (the appointment was made and the consecration took place during the Archbishop's absence in Europe): "You will have in Father McAlroy one who will render you great assistance and, if I might on such an occasion as this, request a favour it is that you will not allow Rev. Dr. Bermingham to return to your diocese. I may say what I do not wish to write" (Goulburn Archives). Dr. Lanigan was not the man to regard as a crime what Bermingham had done in the contest with the English Benedictines, and urged by McAlroy placed him in charge of the parish of Wagga when the Presentation Sisters whom he escorted from Kildare arrived there in 1874. Bermingham had used his term of banishment well. In 1862 he got his Doctorate in Theology by examination in Rome, and became professor of Theology at Carlow. In 1864 he was made Vice-Rector and continued in that office till his return.

Hanly had not much to do by way of church building in the parish after McAlroy's four prolific years, and further as he tells in a letter to Archdeacon McEncoe (11th January, 1864) the parish was subdivided: "The Archbishop's orders were to call Fr. Cooke to Sydney, O'Neil is for Burrowa, Foley for Tumut, and Duigan for Deniliquin." Father Cooke had done great work among the Blacks at Burrowa, on one occasion baptising a number of them with great ceremony. He went to Maitland. O'Neil had previous experience at Parramatta, and Foley at Goulburn. They both faded out early—adrift on the tide. Richard Duigan died in 1869 and is buried in the grounds of

the Convent of Mercy at Yass. About this time Hanly's reduced parish was mentioned as likely to be an episcopal city and Dr. Cornthwaite was to be the bishop. Goulburn was, however, selected (10th March, 1864), and Bishop Geoghegan transferred from Adelaide, the climate of which, it was said, did not suit him. He was in Ireland at the time and died there two months later, "without having taken possession of the See." In a letter to Fr. William Lanigan informing him of the Prelate's death, Dr. Polding wrote: "I believe that had he allowed nature her own way and not tried surgically healing his throat he would be well now." Dean Hanly was appointed to administer the diocese till the selection of another bishop. He was recommended himself for the bishopric by both Archbishops Polding and Goold, and in fact on the 14th June, 1865, a letter from Rome confirmed the appointment of James Hayes to Armidale and James Hanly to Goulburn, but in August of the same year another letter was received in Sydney recalling the former one. Both these men had been victimised in malicious reports to Rome, and though they were both exonerated subsequently, would have nothing more to do with the mitre. Dr. Polding drove all the way to Yass to reason with Hanly, but his mind was made up. He consented to administer the diocese for the time, but was not happy about it. In a letter to Archdeacon McEncroe (4th February, 1867) he wrote: "I fancy we are all doing well here, but I do wish our Bishop would take possession of his diocese; there is ample scope for his zeal and ability. If the bulls are not sent without delay to Father Lanigan I fear he will refuse." The bulls were dated 10th December, 1866, but Dr. Lanigan's diary says: "Received the Apostolic Letters handed to me at Berrima by Rev. Michael McAlroy who journeyed same day from Goulburn, on 19th April—Good Friday—1867." In the meantime the bishop-to-be did not quite know where he stood as this letter—again to McEncroe—indicates:—

"Berrima; January 10th, 1867. My dear Archdeacon,—For your very kind advice I must feel thankful and I must also say that I was expecting to hear from you as one who ought to be looked to for advice in trying circumstances. The highest amongst us have expressed their satisfaction at my elevation to the See of—some say Goulburn, some say Armidale. As uncertainty is not yet removed as to the place, and as official notification has not come it would be premature for me to tell you my own feelings, but you will be satisfied by my saying that I shall be guided by the advice of men in whose judgment I confide. You have given me your advice respecting Armidale. Should it be Goulburn? Have the goodness to advise me respecting it. I am, etc., W. Lanigan.

From the files of the old "Freeman's Journal" it would appear that at a Consistory held 29th October, 1866, Father Sheehy, O.S.B., was appointed Bishop of Bethesda and Co-adjutor to Archbishop Polding, William Lanigan was to be Bishop of Armidale, and Dr. Crookall, of Southwark, Bishop of Goulburn. According to Dr. Polding, Crookall

was considered by Monsignor Talbot, whose opinion held weight in Rome to be "too hearty, too inclined to be jolly—you understand—would not command respect." He turned the appointment down; and in choosing William Lanigan in his stead they certainly chose his opposite—a man who had no jollity in his make-up and could not appreciate it in others. He was an exemplary priest, a great missionary and proved a successful bishop, but all the same he was the dourest and the sourest ecclesiastic in the Australian Church. He was consecrated while the Archbishop was away, "all in a hurry" the latter observed, and to his disappointment if not to his surprise McAlroy and not Hanly was made the Vicar General of the new diocese. This, of course, was a knock to the Opposition, but Dr. Lanigan could not help being impressed by the wonderful work McAlroy had done. A copy of a report which the new Bishop drew up to send to Rome on taking over reads: "Sunt in meo diocesi 25 ecclesiae, 22 ex bricks vel stone et 3 ex weatherboard," and then adds the striking fact in the same sort of Latin that sixteen of them were erected and paid for by Rev. N. McAlroy in ten years. Hanly decided to return to Dr. Polding and the Archdiocese, and the Lanigan diary is informative. After brief biographical notes of Bishop Geoghegan and himself he devotes a page to this:—

"First Conference of the Priests of the new Diocese of Goulburn was held in the Cathedral. The priests of the Diocese were all present. Present arrangement of the Priests. Goulburn District: The Bishop, Very Rev. M. McAlroy, V.G., Rev. William O'Brien, Rev. Henry Finegan; Yass: Very Rev. James Hanly, Dean; Burrowa: Rev. Joseph Laffan; Young: Rev. Eugene Luckie; Tumut and Wagga: Rev. James Foley; Albury: Rev. Cornelius Twomey; Queanbeyan: Rev. Patrick White. (Rev. Richard Duigan pro tem doing duty at Deniliquin)." (Goulburn Archives).

In a bottom corner is written "Hanly for Sydney." In the other corner is this: "The Archbishop claims Queanbeyan, so White is for Sydney." Then again, "The Rev. Eugene Luckie went to Burrowa, at once returned to Goulburn, and without any letters is received in Sydney." Lastly, the whole exodus is summed up in a Note: "Rev. Hanly, Laffan, Luckie and White were about leaving for Sydney at this time, so the priests of the Diocese can be put down as six" (Goulburn Archives). Of course, he made his protests and was answered thus by Archbishop Polding:—

"Sacred Heart, January 4th, 1868. My dear Lord,—Your letter has anticipated me not in subject indeed but in date. I returned from the country and was about to write to you for the first time as a brother in the Episcopate my most hearty Xmas wishes and prayers. May the plentitude of the grace of this holy time be about you, and bring blessings spiritual and temporal on yourself and all your flock.

"And now for the subject of your letter. I see that you have a little misunderstood me, and in justice to myself I must explain.



"Dean Hanly before Your Lordship was thought of for the See of Goulburn had written to me begging me in the name of old service and old friendship to retain him in my own province when new sees should be occupied. He urged his claims, more suitable to his own grateful attachment than to any merits of mine. One of my oldest and most laborious Missioners, he had borne a great deal of the heats and burden of a toilsome day and a less extensive district was desirable and due to his term of service and of life. I was bound then as well as inclined to receive him. Nevertheless, I would still have had him remain longer for Your Lordship's convenience when the unexpected death of poor Father Dunne made it necessary to provide for his Mission, and Penrith was precisely what Dean Hanly wished. I think Your Lordship will admit that it would have been neither kind or fair to refuse it to him.

"Such is the history of the fact. I have not yet told Your Lordship that on this very subject of the removal of old Missionaries from a newly-erected diocese to that of their old Bishop, I had obtained a direction from the Holy See. The Cardinal Prefect's answer to my enquiry is distinct: In any new arrangement of dioceses and clergy the Archbishop may take or leave priests according to his own wish and judgment. Irrespective of that authority there is something reasonable in yielding to the claim of an old Missionary to abide by the side of him who first received the devotion of his services—a human feeling, perhaps, but excusable.

"When, however, I tell our Lordship that I have never intimated a wish on this subject to any one priest, that I have had several applications to be received into the Archdiocese as well as this of Dean Hanly, and have dissuaded the applicants, you will perceive that I have made a very restricted use of either authority or predilection.

"At any rate it will be seen that I have not been acting wantonly or thoughtlessly. My own bitter experience of the scarcity of Priests for the vast work we have before us would surely make me very cautious of aggravating the scarcity in a Brother's diocese. And I do trust I have not done it unawares. It is commonly and persistently reported that new priests (I do not know how many) are expected, and on the way for the Diocese of Goulburn. This on the one hand; on the other I know that my own necessities have made me gladly accept the services of an excellent Franciscan and of others whom Your Lordship had been able to refuse. With most cordial renewal of all good wishes, etc." (Goulburn Archives).

The new priests for the Diocese of Goulburn to whom Dr. Polding's letter referred were Fathers Patrick Dunne from Queensland, Patrick Riordan and William Bermingham, a younger brother of Dr. Patrick Bermingham. That by the way. Dean Hanly after a term at Penrith went to Manly where he remained till June, 1886, when he was

appointed chaplain to Rosebank Convent, Five Dock. "The Freeman's Journal" thus reports his death:—

"Hanly—February 3rd, 1895, at R.C. Presbytery, Queen's Road, Five Dock. Very Reverend James Hanly, aged 80 years. R.I.P.

"The good old Dean has been going 'towards the sunset' for many a long month, yet there was a shock—more pathetic than painful, it must be yielded—when word went round on Sunday among those who knew him best and loved him, that he had breathed his last. He began his holy services at the altar more than fifty years ago, and might almost be said to have laboured to the last, for until it became impossible for him to stir from that humble cottage of his opposite the gates of St. Mary's College, Rosebank, Five Dock, he was the fatherly chaplain of the Convent and the school. The gentle, big-hearted and self-sacrificing priest closed his long life on Sunday last at 2 p.m. He died the death of a holy man, attended in his last hours by the Rev. Dr. Murphy and Father Kirby, of Concord, and the Sisters of the Good Samaritan."

The Brisbane correspondent of the paper sent the following, which shows that in all the changes from tiny village to thriving city which eight and thirty years had brought, the Pioneer was not forgotten in the scene of his labours:—

"The Freeman account of the death of Dean Hanly was received here with deep regret, especially by the old people who knew the venerable priest in the prime of his first missionary fervour. In 1844, after being ordained at St. Mary's (he was ordained September, 1843), the young priest was sent to Brisbane, and Archbishop Polding who, with Dr. Gregory, was here, celebrated Mass at the old Court House, now the spot where the present telegraph office stands. Father Hanly had the scattered district to attend to, and his labours must have been immense. His fine physique was proof against all labour, whilst to his flock, many of whom have gone before him, he was an ideal priest. The prayers of the Faithful were requested for the repose of his soul at all the churches on Sunday, and a Solemn Requiem Mass was offered for the same object on Wednesday in the Cathedral of St. Stephen."

A niece of Dean Hanly, Mother Dorothea of St. Scholastica's Good Samaritan Convent, Glebe Point, is the last link with the Pioneer Priest. Another niece—his last housekeeper—died at Manly in May of this year. The writer has this recollection among many others of old St. Augustine's, Yass, where he said his phonetic prayers as a child. One evening at Benediction he saw in the Sanctuary an aged man with a long white beard. He had never in all his life seen an unshaven face inside those altar rails, and his faith tottered. Wishful to discuss the scandal when the family gathered round the kitchen fire, he was silenced with a "Sh, sh, sh, shuuh—that was dear old Dean Hanly, who was stationed here when your Father came."

JOHN O'BRIEN.

# King Henry the Sixth as a Saint

It is perhaps curious that no occupant of the English throne during nine centuries has obtained the honour of canonization, or even the preliminary honours of beatification, except the half-Saxon, half-Norman Edward the Confessor, whose reign just anticipated the Norman conquest. One may wonder, also that his predecessor, Alfred, truly great and truly good, should never have been put forward as a claimant to Saintship. Admirable, alike in army and in letters, indefatigably devoted to the interests of religion as he was, yet the people to whom he rendered inestimable services did not acclaim him as a worker of miracles, nor crowd in pilgrimage around his tomb. These rare honours were granted to Edward in the eleventh century, and in a far larger degree to Henry of Lancaster at and after the close of the fifteenth. Under Edward's successors, long regarded as intruders and usurpers, men of "mailed fists" if not tyrants, the gentle Confessor was looked back to with longing eyes by Englishmen of the older race; "the laws of King Edward" were appealed to as the norms of a popular government, and he was still invoked for the grant of miraculous favours. Henry VI. resembled Edward in many ways. Gentleness somewhat divorced from vigour was the characteristic of both; both had to contend with disorderly nobles; each was succeeded, if not dethroned, by a rival dynasty; with each a good name among the people they had ruled survived political and religious changes. Indeed the picture of St. Edward given by the competent pen of Father Ronald Knox in his collection of discourses entitled *Captive Flames* might stand almost to a word for a description of his Lancastrian successor, to whom, indeed, Father Knox has devoted a panegyric in the same collection. Both kings have been unjustly belittled by historians of the Protestant tradition; Catholic tradition has certainly been kinder to Edward than to Henry.

The Sixth Henry's bones were never transferred to the splendid chapel in Westminster Abbey which the seventh Henry destined as the resting-place of his predecessor's and his own remains. The chapel has won the admiration of five centuries; but the venerable Abbey, profaned by heresy and schism, is decidedly no longer a desirable place of rest for venerated Catholic relics. The veneration of Henry's relics, wherever laid, and the devout crowds whom they attracted—a popular homage that finds no comparison on English soil save in the cases of St. Edward and St. Thomas a'Beckett—ceased only with the severance of England from the Holy See; then too ceased England's demand for the canonization of her miracle-working king.

That demand could easily be renewed, and the activities of a Roman Congregation could be again engaged upon evidences that bring us back to the fifteenth and sixteenth centuries. To the attaining of that end prayers and labours have already been devoted. But more is needed. English and other Catholics must awaken anew the hope of obtaining spiritual and temporal favours such as those their ancestors attributed to the intercession of "the meek usurper," Henry, who became a true prince of heaven.



We wish to declare that anything in the following pages which appears to ascribe the quality of Saint to King Henry or other persons, is to be understood as merely an expression of private opinion, conditioned by deference to the judgment of the Church.

Henry of Windsor, Henry the Sixth, third sovereign of the House of Lancaster, is known to students of English history as having had a troubled and undistinguished reign from 1422 to 1461. It began nominally when he was a minor, aged only nine months; it ended with his deposition, which was followed by a brief restoration to the throne and his imprisonment and death in 1471. Its records have elicited little of brilliant writing from the historians or dramatists, little of interest for readers or playgoers—at least if one looks to the central figure of the king himself. The broad scene of world-history was not then void of striking personages or events. The Hundred-years War between England and France closed around the strange heroic figure of the Maid of Orleans; the Church witnessed a long-drawn conflict between the Holy See and the schismatical Council of Basel; the ancient empire of Constantinople fell in 1453 beneath a furious Mahometan assault. But in none of these things does Henry appear as a person of importance.<sup>1</sup>

The records of the family afforded aspects of glory and of discredit. His grandfather, Henry Bolingbroke, was a grandson of Edward III., who obtained the crown by dispossessing Edward's elder descendant the lawful monarch, Richard II. Henry Bolingbroke's son, Henry V., made his short reign of five years brilliant by his successes in war with France, crowned with victory at Agincourt. In 1427 the conqueror died, leaving his infant son heir to a doubtful title and to a kingdom destined to be distracted for sixty years by quarrelling factions. Henry V. had married Catherine of France, daughter of an insane king and an ill-conducted mother, and it is probable that their son inherited from both father and mother a tendency to nervous tension in body and mind.

That Catherine greatly regretted the death of her heroic but anti-French husband we have no reason to think; her widowhood was quickly ended by a second union—this time with the Welsh family of Tudor. Owen Tudor, himself undistinguished, thus became the founder of an English royal race. For his son, Henry of Richmond, created earl by his foster-brother Henry VI., and marrying Elizabeth, the only surviving child of Henry's rival, Edward IV., claimed the throne as representative of both Yorkist and Lancastrian lines, and made good his claim by his victory at Bosworth in 1485. Thus it came to pass that the first Tudor king regarded and spoke of the last Lancastrian as his "uncle"; Henry VI. being Catherine's son, and Henry VII. her grandson.<sup>2</sup>

<sup>1</sup>As a boy of ten, Henry may have witnessed at Rouen some of the closing scenes of Joan of Arc's career.

<sup>2</sup>These genealogical matters have been fully set forth by Mr. Belloc in Chapter II. *The Tudors* of his book entitled *Elizabethan Commentary*. Not quite accurately, however, Charles V, King of France, was not "mad," but on the

## THE LONG MINORITY.

During the seventeen years that made up the first portion of Henry's minority the interests of England were at first largely in the hands of his uncle, the duke of Bedford. Capable both as a civil and a military leader, Bedford held against the crown and arms of France the possessions claimed by England. The king of France, Charles VII., was young and not very capable; but in 1428 there came to his standards the heaven-guided patriotic leader who was destined to place on his head a fairly secure crown, and to begin the utter downfall of English domination in France.

Meantime political power in England swayed uneasily in the hands of a Council of State and of two able representatives of the royal house, brother and uncle respectively of Henry V.—the Duke of Gloucester, and Beaufort, bishop of Winchester and later Cardinal. The former is presented in bright, the latter in dark, colours by Shakespeare and others. The bishop strongly favoured peace with France, the latter war. War continuing, so did English disasters while the treasury was reduced to a miserable condition, which was relieved only when after 1485 Henry VII.'s cautious and grasping finance brought about a revival of credit and prosperity.

The infant king's mother having found a second husband, he was taken from her guardianship and placed under the care of a certain Dame Alice Botiller, to whom authority was given by the Council to chastise the child in reasonable wise, as might be required from time to time. Of this lady and her tutelage we are told nothing, but may safely give her some credit for the excellent sentiments and practice of piety in which Henry grew up. In his seventh year he passed on to the sterner care of the Earl of Warwick (father of the famous "king-maker"), whose patent conferred upon him the powers that the guardian and tutor of an orphan-lad would naturally take over from a nursery-governess. After some four years Warwick had to complain that his task was made difficult by unauthorised persons, who flattered the boy-king and made him occasionally restless under due exercise of authority; wherefore Warwick demanded and apparently received more explicit and ample powers. In his fourteenth year Henry asked to be admitted to the Council. The demand was refused, but in respectful terms; after three years had passed it was renewed and granted, though with restrictions. So matters remained till the king's coming of age in 1442.

The question of the king's marriage now became a serious matter for consideration; and this all the more as his gentle and unassuming character gave the impression that his wife, whoever she might be,

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contrary was known as "*The Wise*"; he was the father of Charles VI, who became mad, married Elizabeth (or "Isabeau") of Bavaria, a wicked woman, by whom he was the father of Catherine, referred to in our text, and consequently grandfather of our Henry VI. and of Edmund Tudor, father of Henry VII. It is regrettable, too, that Mr. Belloc accepts an uncatholic tradition when he refers to Henry VI. as "an amiable half-wit"—a qualification which our present paper shows to be quite unjust.

would exercise a dominating influence over him. Many difficulties had to be overcome, but at last in 1445 a bride was found with regard to whom the principal national and political parties concerned were in sufficient agreement. The choice fell upon Margaret, daughter of René, duke of Anjou, Maine and Bar, and (nominally at least) king of Sicily and Jerusalem. While her arrival might herald a season of peace between England and France, her personal qualities were extolled in terms of the highest praise, and in fact her career as queen-consort has impressed on history the superiority of her qualities of mind and character. But dissatisfaction had plenty to say. The royal father was much more a beggar than Henry himself; he possessed no foot of ground in Sicily or Palestine; his duchies of Maine and Anjou were still in the possession of England; and his territory of Bar was mortgaged to Burgundy. So a dowry for the princess Margaret was made up by a restoration of Maine and Anjou to King René! This strange arrangement was not popular in England. It brought later on retribution upon the Duke of Suffolk, who had negotiated the marriage, and who now became the favourite minister of Henry and Margaret.

Soon after this settlement, the popular but turbulent Duke of Gloucester died, and his death was followed a few weeks later by that of his great rival, the Cardinal of Winchester<sup>3</sup>. Henry seems to have spoken of his uncle as one who had deserved and received a severe judgment from heaven; of his grand-uncle, on the other hand, as one who had been a sincere and helpful friend. The Cardinal, in fact, being both very wealthy and very economical, had stood to Henry in his monetary difficulties. His executor offered the King a gift equivalent to some £2,000; this Henry refused for himself, but accepted for the two conjoint colleges he had begun in 1439 to found at Eton and Cambridge.

#### RISE OF THE YORKIST PARTY.

Among the politicians and aspirants to power, less able but not less turbulent and dangerous, who took the places of Gloucester and Beaufort, appeared one who began openly to aim at the deposition of Henry as an usurper and to claim the throne for himself. This was Richard, Duke of York, who represented the rights of Lionel, second son of Edward III., and was therefore nearer to the common ancestor than could be a representative of the line of Lancaster. His ambitions were favoured by growing discontents in England. Between 1447 and 1451 city after city, province after province of French soil were lost to England. Among those held most guilty of mismanagement abroad and at home were the Dukes of Suffolk and Somerset, both powerful at Court. Their agents and their patrons shared their unpopularity. A striking symptom of popular discontent was given when the Bishop

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<sup>3</sup>This is the Cardinal Beaufort of whose death-bed Shakespeare, following certain chroniclers, paints a terrifying scene. "So bad a death argues a monstrous life." But there seems to be no good foundation for so harsh an estimate of this prelate; his end appears to have been devout, and his large fortune was left for excellent purposes.



of Chichester, keeper of the privy seal, was in 1450 murdered, while acting as paymaster to the navy at Portsmouth.

A still more notable explosion was the rebellion with which John Cade terrified the city of London and the unpopular ministers. Cade gave out that he was really Mortimer, of the royal house, and cousin to the Duke of York. He was apparently an adventurer of Irish origin; but cannot have been the mere brainless, vulgar demagogue that Shakespeare, according to his wont in dealing with popular leaders, represents him in the play of Henry the Sixth. He showed both ability and courage; and, though he accepted the royal pardon offered to the rebels, he repented of this weakness and met death as a champion of the popular claims. With a force of twenty thousand men he marched to Blackheath and threatened the capital, which was brought to partial submission when demands were made for the punishment of certain lords, officials, extortioners and "traitors" of all degrees. Certain concessions were announced, and some obnoxious persons executed; after which the royal forces, quarrels among the insurgents and mild words from the king led to a subsidence of the disorders.

During this agitated time the Duke of York had been relegated to Ireland as "governor"; he now returned to prosecute more vigorously his claims. The Commons were induced to declare him heir to the throne, but Henry's favour continued to fluctuate between him and Somerset, who was supported by the Queen. Government was so paralysed and finance so crippled by the close of 1451, that it was reported "the King and Queen on Twelfth Night could get no dinner, as they had neither money nor credit."

Yet it was remarkable how Henry retained amid these vicissitudes a real hold on his people. This was manifested during the "progresses" that kept him continually moving from one part of England to another. In these he gratified his fondness for visiting monasteries, shrines and sacred relics, and also exerted himself to quiet local discontents and settle disputes. In 1452 we find him travelling through districts east, west, midland and east again. But 1453 proved a year of outstanding disasters. Military defeats led to further narrowing of the small area of English possessions in France. In midsummer Henry was attacked suddenly by a disease that left him helpless in body and mind. Memory and reason faded out; he was incapable of speech; he could neither move nor stand erect. Confusion in public affairs was naturally intensified, while Margaret and York both claimed to hold a regency. The Queen gave birth to a son. This event in other circumstances might have been greeted with rejoicings, but in fact it proved a calamity. The father was incapable of recognising either mother or child; the Duke of York's prospect of peaceful succession to the throne was cut off; and all sorts of slanders were raised up against the Queen. The Council endeavoured, with little success, to carry on government in Henry's name. They issued a commission to three physicians and two surgeons, who were empowered to treat the King with a formidable list of medicines. York was acknowledged "Lord Protector," and in maintaining law he showed ability and vigour. About Christmas-time, 1453,

Henry began to show signs of returning health and sanity. On December 27th he sent offerings to the churches of Canterbury and Westminster. On the 30th the Queen brought him the infant Prince of Wales. He received both with joy, but declared that since the beginning of his illness he had not understood anything that had been said to him.

His restoration to health was presently complete; but, like the birth of his son, proved rather a misfortune than a gain for this ill-starred king and his kingdom. Rivalries among the powerful and widespread lawlessness maintained a ferment. Margaret and Somerset procured the dismissal of York from the Council; and, attempts at reconciliation proving vain, the Duke and his partisans took up arms and marched upon London. In 1455 a pitched battle (known as "the first of St. Albans") was fought, which might be considered the opening of the lamentable series of events which are grouped in our histories as the "Wars of the Roses."

### THE WARS OF THE ROSES.

In 1455 the King suffered for a short time from a recurrence of his malady, not, however, in so severe a form as before; and we find him soon again in public and active life. At St. Alban's he, with the unpopular Duke of Somerset as his chief lieutenant, met a force of over 3,000 men led by York and (among other nobles) the young but already notable Earl of Warwick. A parley was held; but as Henry firmly refused to abandon any of his supporters into the hands of their enemies, battle was engaged, in which much blood was shed, and many of the leaders, including Henry himself, were wounded.

Henry showed less fortitude and firmness, it may be thought, when he allowed York to assert himself as heir to the throne, with disregard of the rights of the Prince of Wales. To this arrangement, however, Queen Margaret was no consenting party; she supported the spirits and the resources of the loyal anti-Yorkists, with the strange result that at least on one occasion the King and Queen were found on opposite sides of fighting forces. It was a time when perjured protestations and oaths of allegiance were lamentably frequent, and were perhaps too easily accepted by Henry. Margaret's long duel with Richard Duke of York ended in 1460 with a victory near Wakefield in Yorkshire, in which the Duke was killed. Margaret caused his severed head to be hung up on the walls of York, encircled with a mock crown of paper. It was an act that would not have commended itself to her husband, who was then engaged in the south.

The party of rebellion was now headed by Richard's son and heir, Edward, late Earl of March, future Edward IV., helped by the young Earl of Warwick, later to be known as "the King-maker." Although the Queen and her followers gained a striking victory at St. Alban's, near London, this success was not followed up. Edward entered the capital as a conqueror, and, making good his claim, received the honours of enthronement and public proclamation.

## DEPOSITION OF HENRY. JUDGMENTS ON HIS REIGN.

"On that day expired the reign of Henry VI., a prince whose personal character commanded the respect of his very enemies and whose misfortunes still claim the sympathy of the reader. He was virtuous and religious; humane, forgiving and benevolent; but nature had refused him that health of body and fortitude of mind which would have enabled him to struggle through the peculiar difficulties of his situation; it would be unjust to ascribe those difficulties to his conduct; they were from causes over which he had no control"—among them "the original defect in his title, the duration of his minority, the dissensions of his uncles." Such is Dr. Lingard's valediction to this reign of thirty-nine years; and while it expresses truth, yet some of its points need to be touched into life by warmer colouring. It is a not unsuitable epilogue to the drum-and-trumpet history we have so far been condensing, but there was an inner history of the man and the reign that still must be noted for the completion of the picture.

A review of Henry's record very different in tone from Lingard's may be quoted here from an Elizabethan chronicler who was not fortunate enough to share the Catholic sentiments common to Henry and to Lingard. This was John Speed (1542-1629), who wrote under political influences quite unlike those of Lancastrian partisans, and whose highly-favourable testimony is therefore all the more valuable. After recording the King's decease in 1471, Speed thus goes on:—

Thus lived and thus died this innocent and just King, who had been proclaimed in his cradle, crowned in his infancy, and again, at more age, had the imperial diadem of France set on his head; living uprightly, loving his subjects, and reigning thirty-eight years, was in that time tossed with variable successes; for twice he was imprisoned and deprived of this crown, betrayed, smitten and wounded, and in all things became a worthy example of fortune's inconstancy. He was of stature very seemly, of body slender, of face beautiful . . . far from pride, given to prayer, well read in the Scriptures, using words of charity . . . so chaste as no suspicion of incontinency could be conceived in him . . . very merciful to the poor, and so pitiful to malefactors as he commanded the quarters of traitors to be taken down from the gates and buried; and so far from revenge that he willingly pardoned the greatest offences against him.

## A DISCROWNED KING.

From 1461 to 1465 Henry had full experience of the miseries and humiliations that fall to the lot of an outlawed and hunted King. From 1465 to 1470 he was confined in the Tower of London. But under the energetic leadership of the Queen, who secured help from abroad, and of the Earl of Warwick, who became increasingly hostile to the Yorkist princes, the fortunes of war continued to waver, while England was reddened by fraternal slaughters. It witnessed in 1469 a new strange spectacle—that of two rival kings both held in prison by their opponents—Henry a captive in London, Edward a captive at York. In the following year Henry's party fought for him again a



way to the throne. Delivered from the Tower by Warwick, he appeared in public, wore his crown as the centre of a martial parade, and opened a parliament. But his partisans could not feel that popular enthusiasm was strong on their side. London probably desired peace above all things. Henry seemed more indifferent than ever to the attractions of royal shows or royal authority. Edward had seemed an ideal figure for a popular pageant; but this long-faced, pale, elderly man seemed to come forth from the fortress-gaol more like a ghost than a living ruler. What mob will not shout more loudly for the martial show of an Edward the Fourth or a Lafayette than for all the virtues and merits of an Edward the Confessor, a Henry the Sixth, or a Louis the Sixteenth? Presently, therefore, Edward and his brothers were again at the gates of London. They were challenged by Warwick on the field of Barnet, with the result that Warwick was slain, and Henry became once more their prisoner. Still did the indefatigable Margaret challenge the fortune of battle, but she met with a final disaster at Tewkesbury, where, when her forces had been routed with terrific slaughter, her son Edward was, it was reported, brought before the victors and slain in cold blood. The Yorkists entered London in triumph. Ere a month had passed Henry VI. was found dead in the Tower. It was given out that he had died of grief; but both in England and abroad Richard Duke of Gloucester, "Richard Crookback," was held to be guilty of his murder. Thus ended, after seventy years, the royal line of Lancaster.

Next day Henry's body was produced and shown at St. Paul's, where "his face was exposed that every man might see him, and in his lying he bled (how the chronicler does not tell us)." The body was again exposed at the Black Friars', and then conveyed in a barge to Chertsey Abbey on the Thames, where it was decently interred by the monks. Twelve years later, under Richard III., it was removed to an obscurer place at Windsor; but the monks of Chertsey petitioned for its return; the Abbot of Westminster also put in a claim, on the ground of Henry's own wishes. The dispute was finally decided by Henry VII. in favour of Westminster, in which abbey he planned as a mausoleum for his "*unde*" (uncle) and himself a magnificent chapel—that which still memorises his name. But the chapel, with many other things, remained long incomplete, and Henry's bones were never removed from Windsor.

Some doubt rested on this fact, but it was cleared up at the beginning of the present century. In 1910 the remains of the saintly King, at the instance of the Provosts of Eton and King's Colleges, were exhumed, identified and decently re-interred at St. George's Chapel, Windsor. The bones found, according to the report of an antiquarian, Professor Macalister, who was present on the occasion, were those "of a fairly strong man aged between 45 and 55, who was at least five feet nine inches in height"; the skull bones were much broken, and the right arm, possibly carried off as a relic, was missing."

#### THE INNER LIFE OF KING HENRY..

We have sketched the external events of a life that, when death came, blossomed out into a wonderful reputation for sanctity and a

wide fame for miracle-working. Of that we shall speak presently. But what was the inner life—of the man, of the saint? Before we attempt to fill in some illuminating details from authentic sources, let us endeavour to present our readers with a general estimate and interpretation—one taken from a gifted author in whose pages creative imagination has often been inspired and guided by deep knowledge of mystical life. We refer to Monsignor Hugh Benson, and his remarkable book (a favourite of his own), entitled “Richard Raynal, Solitary.”

In this book of imaginative fiction inspired by actuality and knowledge, we are introduced to a youthful hermit, guided by an older man, who is entrusted by God with a message for the young King Henry, then about twenty years of age. He succeeds, naturally with some difficulty, in obtaining an interview:—

He saw the man whom he knew must be the King. He had a long face, rather sallow, with a long straight nose and small, full mouth: his eyebrows were black and arched high and beneath them his sorrowful eyes looked out on the people; he was bowing his head courteously as he came.

Introduced privately to the King, the envoy of heaven speaks thus:—

It is this, your grace, that our Lord showed to me, that your grace is not as other men are, neither in soul nor in life. You walk apart from all, ever as our Saviour Christ did, when He was upon earth. When you speak men do not understand you; they take it amiss. They would have you make your kingdom to be of this world, and God will not have it so. *Regnum Dei intro te est*<sup>4</sup>. It is that kingdom which shall be yours. But to gain that kingdom you must suffer a passion, such as that which Jesus suffered, and this is the tidings that He sends to you. He bids you make ready for it. It shall be a longer passion than His, but I know not how long. Yet you must not go apart, as you desire<sup>5</sup>. You must go this way and that, at all men's will, ever within you *portans stigmata Domini Jesu*<sup>6</sup>, and the end of it shall be even as His, and as His apostle's was, whom He gave to rule Christendom. *Cum senueris, extends manus tuas, et alius te cinget, et ducet te quo tu non vis*<sup>7</sup>. And when you come before the heavenly glory, and the blessed saints shall ask you of your wounds, you shall answer them, as our Lord answered: *His plagatus sum in domo eorum qui diligebant me*<sup>8</sup>.

The effect of this discourse is to excite a good deal of anger in the King's immediate entourage, and to produce on the part of the King, who has listened in silence, a sort of trance-like fit after he had parted

<sup>4</sup>“The kingdom of God is within thee.” (From Luke XVIII, 21).

<sup>5</sup>Henry's desire to enter the religious state is referred to.

<sup>6</sup>“Bearing the wound-marks of the Lord Jesus.” (Gal. VI, 17).

<sup>7</sup>“When thou art old thou shalt stretch forth thy hands and another shall gird thee and lead thee whither thou wouldst not.” (John XXI, 18).

<sup>8</sup>“With these I have been wounded in the house of them that loved me.” (Zachary XIII, 6).

from the speaker. In an hour's time Richard is again summoned to the royal presence. He has realised meantime that he had not delivered the entire message he had received from God. The more comforting part of it had now to come—first the wound, and then the balm were intended. He spoke as follows:—

My lord King, our Lord does not leave us comfortless when He sends us sorrow. This is a great honour, greater than the crown that you bear, to bear the crown of thorns. That bitter passion of Christ that He bore for our salvation is wrought out in the body which is His Church; and especially in those members which, like His sacred hands and feet, receive the nails into themselves. Happy are those members that receive the nails; they are the more honourable; it was on His feet that He went about to do good; and with His hands that He healed and blessed and gave His precious body; and with His burning heart that He loves us.

My lord King, men will name you fool and madman and crowned calf; it is to their shame that they will do so and to your honour. For so they named our Saviour. All who set not their minds on this world are accounted fools; but who will be the merrier in the world that is to come?

And, last, our Lord has bestowed on your highness an honour that He bestows upon few, but which Himself suffered; and that is the knowledge of what is to be. In this manner the passion is borne a thousand times a day, by fore-knowledge; and for every such pain there is a joy awarded. It is for this reason, that you may bear yourself rightly and that He may crown you more richly that our Lord has sent me to you and bidden me tell you this.

In this revelation Monsignor Benson finds a key to the strange failing in health of mind and body that characterized at times this King during his reign.

Master Richard knew very well that his grace heard what was said, but could not answer it. It was so with him often afterwards; he would sit thus without speaking or answering what was said to him; he would go thus to Mass and dinner and to bed, as pale as a spirit; he would even ride thus among his army, with his crown on his head and his sword in hand, dumb but not deaf; and looking upon what others could not see.

Such, according to the gifted romancer, was the result upon the King of the message from God which God's envoy had brought him. It gives, perhaps, a somewhat exaggerated impression of the peculiar bodily and mental weakness that undoubtedly beset King Henry at times during his life. The tradition, of course, among unfriendly historians has been that of a morbidity or half-insanity that seriously unfitted Henry for the duties of kingship. But the truth seems to be that serious manifestations of that kind were confined to two short periods both occurring about the year 1454; and while the notion of any prevailing mental incapacity is ruled out by testimonies such as that of Speed we have quoted and others that are to follow.

(To be concluded.)

G. O'NEILL, S.J.



# Moral Theology & Canon Law

## QUERIES.

### TRANSFERENCE OF MASS STIPENDS.

Dear Rev. Sir,

I'd much appreciate a general discussion in the *Record* on the subject of Mass Stipends, and, particularly, on that aspect of it which is concerned with the transfer of stipends from one priest to another. My interest in this matter has been aroused recently by certain facts brought to my knowledge by a military chaplain attached to allied forces now in this country. The facts are these: Priests often receive stipends of a greater amount than that established by the local law or custom. There is no indication that the increase is given *intuitu personae*; it is due solely to the generosity of the donors. Now, when a priest cannot say all the Masses given to him, he passes the surplus on to others, but, in doing so, no matter how much he has received himself, he hands over a sum which corresponds only to stipends at the local diocesan rate. Whatever is over and above this he regards, and retains, as personal revenue. My informant assures me that this practice is general in his country. I'd like to know what the *Record* thinks of the practice. Is it in order? A reply as soon as convenient will be appreciated.

SEMPRONIUS.

## REPLY.

While we are prepared to discuss any particular phase of the subject of Mass Stipends which our distinguished consultant may think well to submit to us, we regret that we cannot go over the whole ground as he desires. This would take us far beyond the space available to us. Moreover, we think it unnecessary, as the requisite general knowledge is available to everyone in any of the many approved authors. Consequently, we must confine our attention, in this issue at least, to a consideration of the case outlined in the above letter. And, in reference to that, we have no hesitation in saying straight away that either (a) the visitor, to use a slang expression, has been "pulling our consultant's leg"—a contingency which, we must say, cannot lightly be admitted, as SEMPRONIUS, we feel, is too intelligent to allow his "leg to be pulled"; or (b) this visitor is egregiously misinformed as to the practice which obtains in his own country in the affair of transference of Mass stipends—a contingency, too, which, one has to admit, can hardly be seriously entertained; or (c) some very extraordinary indult has been obtained from the Holy See in this affair—a contingency which, in view of what we are about to say, would seem even more unlikely than the two preceding; or (d) there is question of the appearance once again—perhaps in a rather limited sphere—of an abominable abuse repeatedly and severely condemned by the Holy See.

It needs nothing more than a very superficial reading of the law on this topic, as it now stands in the Code, to make one realize immedi-

ately that, short of a special indult tolerating it, the practice outlined in the above letter cannot be regarded as anything but an abuse meriting the qualification of abominable. Canon 827 rules that "even every appearance of anything that savours of trading or business transactions must absolutely be excluded from the realm of Mass stipends." And the subsequent canon goes on to say that "as many Masses must be celebrated and applied as there are stipends received, even though these be small." Then, dealing directly with the matter under consideration, Can. 840 commands that if "anyone transmits manual stipends to others, he must transmit them in their entirety unless either the donors expressly allow him to keep a portion of their offerings for himself, or it is evident that what was given over and above the diocesan stipend was given *intuitu personae*," that is to say, given for special personal reasons. From these canons it will immediately be apparent how contrary to the mind and legislation of the Church is the practice which has been brought to the notice of our correspondent. Its irregularity will be yet more striking if we take a glance at the historical background of the canons themselves, as they have a long history.

On June 21, 1625, the S. Cong. of the Council, with the approval of Pope Urban VIII, issued certain rules in reference to the celebration of Manual Masses<sup>1</sup>. In the fourth rule, *volens omne damnabile lucrum ab ecclesia removere*, it strictly forbade priests to retain any part of the stipends received, when they transmit Masses to others. Some time later, the same Congregation specifically declared that it was not lawful even for the churches that supplied the stipends to keep anything thereof on the pretext of expenses connected with the celebration of the Masses in these same churches. One exception alone was tolerated, that, namely, in favour of churches that were themselves in poverty. Notwithstanding these plain statements, there were not wanting those who dared to teach a contrary doctrine, and Pope Alexander VII<sup>2</sup> condemned the following proposition on September 24, 1665: *Post decretum Urbani potest sacerdos, cui Missae celebrandae traduntur, per alium satisfacere, collato minore stipendio, alia parte stipendii sibi retenta*. Thirty-two years later, Pope Innocent XII<sup>3</sup> approved and repeated almost verbatim the decree given under Urban VIII. In spite of all this, abuses reappeared, and Pope Benedict XIV. found it necessary to bring his heavy hand down on what he called "this shameful traffic for gain," and, in the Const. *Quanta cura*<sup>4</sup>, which he addressed to the Bishops of the Catholic world, he reminded them of how his predecessors forbade priests, when transmitting stipends to others, to retain anything of what they had received. This is forbidden "even when the transmittor manifests that he himself had received a higher stipend, and the priest receiver agrees." And, *ne ea pestis amplius pervagetur*, this Pope here decreed that, should anyone in future violate the law in this matter he would be automatically excommunicated, if

<sup>1</sup>*Vide Fontes Codicis*, Vol. V, p. 235, n. 2462.

<sup>2</sup>Denzinger p. 345.

<sup>3</sup>*Fontes Codicis*, Vol. 1, p. 509, n. 260.

<sup>4</sup>*Ib.* Vol. 1, p. 682, n. 311.

he were a layman, and suspended, if he were a cleric—penalties from which, except in danger of death, the Pope alone could absolve him.

Indeed, if we want to know the mind of the Holy See in all this affair, we have no need to go back as far as Urban VIII or even Benedict XIV. During the XIX century, the S. Cong of the Council over and over again insisted on the transmission of the entire stipend. In addition to several refusals of special indults, we can mention the Const. *Apostolicæ Sedis* of 1869 where, besides penalties for other crimes, we find that excommunication was inflicted automatically on anyone who would collect stipends, and make profit out of them by having the Masses said in places where the stipends are lower. Then, on August 20, 1860, the same Congregation forbade the retaining of any portion of the stipend, even when this is done for the purpose of helping on some good work in which the transmittor is interested. Then came the decree *Vigilanti* of May 25, 1893, reviewing and reaffirming the previous legislation, and finally, the well-known decree *Ut debita* of May 11, 1904, forbidding all sorts of trafficking in Mass stipends, such as the substitution for stipends of something else, e.g., books, church furniture, subscription to magazines or periodicals, etc., and, of course, again condemning the retention of any part of the stipends themselves. The stipends are inseparable from the celebration of the Masses, and must be handed on *ex integro et in specie sua*. Violation of these rules was punished by excommunication reserved to the Bishop, if the offender were a layman, with suspension *a divinis*, reserved to the Holy See, if he were a priest, and, if he were a lower cleric, with suspension from the orders received and inability for promotion to higher orders.

It is in the light of the above decrees, and others similar that we passed over, that we must read Cans. 827, 828, and 840. There is now no *ipso facto* punishment attached to their violation, but Can. 2324 contains sufficient sanction when it says that if anyone offends against the laws he is to be punished by the Ordinary according to the gravity of his fault, and this even with suspension and excommunication if the abuse calls for such severe measures.

It is doubtful if the Holy See ever manifested its mind more clearly or more emphatically on a point of discipline. Its repeated admonitions, condemnations and penalties are all indicative of the difficulty experienced in rooting out this "shameful traffic for gain" in a matter very closely connected with what we rightly regard as the highest form of worship man is capable of offering to God. No priest, be he even a parish priest, no bishop even, can dispense from the law as it stands in Can. 840 § 1. We have no option, then, but to say that, in the absence of what we regard as a very unlikely thing, i.e., a special papal indult, the practice which has been brought to the notice of our consultant is nothing more than another example of "the abominable abuse," and, we may be sure, it will not have long to wait for its own condemnation.



TRANSFER OF MASS *PRO POPULO* FROM SUNDAY TO ANOTHER DAY.

Dear Rev. Sir,

I am an irremovable pastor, and, consequently, I am bound to apply the Mass *pro populo* every Sunday. I would be glad if you would kindly say if it is ever lawful to transfer this obligation to another day in the week. Not infrequently there are good reasons that would make a change advisable. Sometimes, for example, I would like to meet the wishes of parochial societies who wish to have the Sunday Mass and their general Communion offered for the souls of deceased members. Again, I find that some excellent parishioners are prieved when they cannot have the Sunday Mass offered for a deceased relative whose anniversary occurs on that day.

PAROCHUS.

## REPLY.

The obligation of applying the Mass *pro populo* is attached by law to certain fixed days, i.e., Sundays and other days of precept, even suppressed—in all about eighty-eight days in the year. A cursory reading of Can. 466 will leave no doubt on the point as far as the parish priest is concerned. However, § 3 of this canon makes provision for a transfer of the obligation to another day in certain cases. It reads: "The local Ordinary, for a just cause, can permit the pastor to apply the Mass on a day other than that to which it is by law attached." Consequently, the pastor cannot arbitrarily make the change himself, but he must have the approval of the Bishop. The latter needs no more than a *just cause* to allow the change. What would be a just cause? Though some commentators<sup>5</sup> seem to be more severe than the use in the Code, generally, of the terms *justa*, as distinguished from *gravis causa*, would seem to justify, Cappello<sup>6</sup>, who is usually a safe guide, enumerates, by way of example, causes such as these: "An exequiel Mass to be said, or a Mass *pro sponsis*, a Mass on the 3rd, 7th, 30th day *a die obitus*, or an anniversary, or, as we think, a Manual Mass for an urgent cause." From this one can get a fair idea of the type of requisite *justa causa*, and our correspondent may, we think, conclude that while the Bishop will probably not consider the first cause he mentions as sufficient to allow the transfer, it is more than likely that he will so regard the second. In any case, it is for the pastor to leave the matter to the prudence of Ordinary, and abide by his ruling.

Before we conclude, we think this a suitable place to make a remark on another point in our correspondent's letter. He speaks about a general Communion offered by the members of a parochial society for their deceased members. The faithful need to be properly instructed on this practice. Strictly speaking, no one can receive a Sacrament for another, any more than one can take food for another. Therefore, the *ex opere operato* fruits of Communion can benefit only

<sup>5</sup>Vide *v.gr.* De Meester, Tom. II, n. 846.

<sup>6</sup>De Sacramentis, Vol. I, n. 652.

the communicant. However, the practice of offering Communion for another has its proper meaning, too. Just as every other good work, so too the reception of Holy Communion, produces fruits *ex opere operantis*, and these can be meritorious fruits, impetratory, and satisfactory. The meritorious fruits will naturally remain with the communicant, but both the impetratory and satisfactory fruits can be alienated—the impetratory to the living and the satisfactory at least to the dead. And since the reception of Holy Communion excels all the other good works the faithful are capable of, and since the prayers and affections accompanying this act are the most acceptable to God, it follows that the pious practice mentioned in this consultation, when properly understood, is to be recommended.

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### WHEN BINATION IS LAWFUL.

Dear Rev. Sir,

Will you please answer the following question in the *Record*? That a priest may lawfully say a second Mass on a Sunday, a *notabilis pars fidelium* should be present. How many people will constitute this *notabilis pars*? Thanking you in anticipation.

PAROCHUS.

### REPLY.

Our correspondent does not accurately quote the law which applies to his question. The canon in question is 806 which says “§1 with the exception of the feast of the Nativity and All Souls Day, on which it is permissible to say three Masses, it is not lawful for a priest to say more than one Mass a day unless he has a Papal indult or faculties from the Bishop permitting him to do so. § 2 The Ordinary cannot grant this faculty unless in his prudence he considers that, because of the scarcity of priests, a notable number of the faithful will not be able to hear Mass on a day of precept.” From this our correspondent will see that it is not for him, nor for us, to define what would be a *notabilis pars fidelium* in the circumstances. That is a matter entirely reserved to the prudent judgment of the Bishop. In fact, the Holy See itself has more than once declared that it cannot lay down a hard and fast rule in this affair, and, when asked to do so, it has almost invariably instructed the Bishop to decide the matter for himself, taking into account all the local circumstances. However, the Holy See has indicated that the law is not to be so strictly interpreted that the Bishop would only use his faculties very rarely. Moreover, on a few rare occasions, when the actual circumstances were laid before the S. Congregations, they have been more definite—for instance, once, the S. Cong. of Propaganda allowed bination for the benefit of 10 or 12 slaves, because of their deplorable condition. On another occasion, the S. Cong. of the Council assured a Bishop that he could lawfully permit bination in order to allow a small community of about twenty persons, living a mile from the parochial church, to assist at Mass. In other circumstances, the Holy Office decided that a congregation of from 15 to 20 persons was not sufficient. Hence it is that, since circumstances

alter cases, no rigid rule can be laid down—everything will depend on local conditions, and it is for the Bishop to decide when these justify duplication. Approved authors, taking into account what the Holy See has said on the point, and by way of guidance for Bishops, have given their opinions as to what number they would regard as a *notabilis pars fidelium*. Noldin, for instance, though in his earlier editions more severe, in the later editions thinks thirty persons are enough; Cappello and Aertnys-Damen both agree at something from twenty to thirty; Arregui is satisfied with twenty; Vermeersch at least twenty.

If, then, our correspondent is faced with a set of circumstances which make him doubt whether or not, in view of the faculties given by the Bishop not directly to himself—be it remembered—but in favour of the parish, if, we say, he is in doubt as to whether or not he is justified in binating, we would remind him once again that it is not for him to decide the question. The law, in very express terms, reserves the decision to the Bishop. Good order in every well organized society requires that each one take the responsibility that is incumbent on himself, and not interfere in matters that do not belong to him. The old legal adage is a good rule to remember in the case—*non est sine culpa qui rei, quae ad eum non pertinet, se immiscet*.

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#### A PROBLEM IN TIME-RECKONING.

Dear Rev. Sir,

Here are a couple of cases which, though entirely fictitious, have occasioned considerable discussion recently up here amongst priests. We would be pleased to read the opinion of the *Record* on them:—

(1) On a Friday night, after 12 o'clock, daylight saving time, Fr. Zozinus partook of meat sandwiches, arguing that he was no longer bound to the Friday abstinence as it was actually Saturday morning. He knows the law which gives us freedom of choice between any of the recognised systems of reckoning time. Consequently, on Saturday morning, he celebrated Mass, maintaining that he had not broken his fast since, both by the local solar time and the mean standard time, his last repast was really taken on Friday night. Was he in order?

(2) At Christmas, the same priest said Midnight Mass at 12 o'clock, daylight saving time. The Mass was finished well before 1 a.m., i.e., well before 12 o'clock either by the solar or mean standard time. On the line of argument outlined in the previous case, he had some good refreshment after his Mass, went to bed, and then said two more Masses on Christmas morning. Again, was he in order?

ANZIO.

#### REPLY.

The laws of the Code (Cans. 31-35), which inform us as to how we are to reckon time in reference to the incidence of other laws are something new in ecclesiastical legislation. The rule to be applied in a consideration of the above two cases is incorporated in Can. 33, where it says that, when there is question of reckoning time in reference to the private celebration of Mass, the private recital of the Office, the



reception of Holy Communion, and the observance of the laws of fast and abstinence, one is free to follow any recognised time, whether this be the real local solar time, the mean standard time, a fictitious legal or other extraordinary time—and this even though he differs from the time followed generally by the local community. On the face of it, this is no small privilege, as any priest well realizes when, on occasion, he finds himself hard put to it to have his Office said before his clock strikes midnight. Equally appreciative is the individual who feels the need of taking a drink or some soporific drug before the chronometer indicates 1 a.m. daylight saving time. And not less appreciative are those moralists who are aware of the scruples and anxieties which were frequently enough experienced in this field before the Code. One ought, then, be very grateful for these mercies, and gratitude alone should make one careful lest he take undue liberty with the legislator's words and make him say things that no honest, unsophisticated, sensible man could *a priori* have expected him to say. Now, the principle ("quibble" we think a much more suitable word in the case), underlying the conduct laid bare in the above two cases, would certainly represent the legislator as removing all occasions for scruples even for the most lax conscience, but, while it does this, it would also represent him as opening the door to a "casuistry" which, in our opinion, would simply be unworthy of the Church. Our legislator, who set out to elucidate a problem connected with *time*, would be represented as having succeeded so well as to make it possible for a Zozimus, at any given moment throughout a full hour on a Friday-Saturday night to declare to his astonished audience, "boys, it's now neither Friday nor Saturday, let us be merry!" As we write, we are in Ember Week. In the normal conditions contemplated in the Code, Friday and Saturday of this week are days of abstinence. Now, we can well imagine a steeped-in-the-blue "casuist" arguing thus with himself on this Friday-Saturday night: "It is after midnight, therefore the Friday abstinence is a thing of the past; it is not yet midnight (solar time), therefore the Saturday abstinence is not yet of obligation. So, here goes for a good juicy steak. It's common sense." "It's bunkum, common nonsense," any honest man will shout. Of course, it's bunkum, but, as far as the principle involved is concerned, it is no greater bunkum than the reasoning of our Zozimus. We would be very interested to read how Zozimus would defend his Church against the slanders of those who occasionally make their appearance and dub Catholic casuistry as quibbling hair splitting. Whatever he would say, we can be quite sure he would keep his tongue well in his cheek. Let us not make ourselves ridiculous; give the legislator of the Code credit for at least a little common sense.

To the unsophisticated the meaning of Can. 33 is quite plain and simple. In the other various relative laws, we are told that the celebrant and communicant of to-morrow must be fasting *from midnight*, that the cleric must have completed his Office (his *onus diei*) by *midnight*, that the laws of fast and abstinence begin to bind at *one midnight*, and cease to bind on the next. In all this there is not the least sugges-

tion that we have a period of about an hour, round about midnight, which might be regarded as something like a *neutral zone* within which the laws of the Church are fair game for our ingenuity. No; there is nothing of that. The laws mentioned begin, and, as the case may be, cease, to bind at *midnight*. Now, quibbling apart, no one, no matter how he may desire it, can have more than one midnight in any night of his life. The actual hour of midnight may vary according as one follows the solar time system, or that of the mean standard time, or that of daylight saving time, or that of any other recognised time, but, whatever system one follows, he can have only one midnight in any one night. Or, expressing the thing in another way, and adapting it to our own present discussion, we can say that, whichever system one follows, he can have only one *moral* or *canonical* midnight in any night.

Now, Can. 33 does nothing more than, in regard to the incidence of four other laws, give us, on occasion, the option of picking and choosing between the various time systems, and make to be *our own canonical midnight* the 12 o'clock indicated either by the true solar time, the mean standard time, or any other of the recognised times, but, whichever one we pick, that must be our one and only-possible midnight for that night. The legislator does not, and reasonably could not, make the whole bundle of midnights to be the one canonical midnight of anyone. Even if he could work miracles, he couldn't do it, as even miracles do not involve a contradiction. Perhaps there is one miracle that would go very near meeting the case, the miracle by which time would be turned into eternity which the philosophers define as *vitaæ interminabilis tota simul et perfecta possessio*. But, even then, the trouble would remain as we would have to find another idea and another name for what we call midnight, since the *mid* supposes that something of life has already passed and something yet remains. The *tota simul* would be absent. Anyone, then, that pretends that there are two or three or more canonical midnights in any one night of his, is revelling in a world of absurdity, and is deceiving only himself. Now, this is precisely what, it seems to us, Zozimus pretends, and, consequently, we can easily unveil the fallacy underlying his reasoning in both cases as follows:

(1) When Zozimus partook of the sandwiches after 12 o'clock (daylight saving time), arguing that Friday and the Friday abstinence were now a matter of history, he made the 12 o'clock, daylight saving time, his canonical midnight for that night. Therefore, the Saturday had begun for him, and the eucharistic fast, necessary for celebration on Saturday morning, was broken. When, then, on Saturday morning, he argued that he had taken the sandwiches on Friday, he flatly contradicted what he had said a few hours previously. It is an evident case of an *affirmatio et negatio ejusdem de eodem et secundum idem*, a pure and simple flat contradiction of which no one but a Zozimus could be capable.

(2) Even at the Christmas season, one may not with impunity play at ducks and drakes with the laws of the Church. Now, Can. 821 § 2 forbids Zozimus, as well as the rest of us, to begin his first Mass on Christmas night before midnight. Therefore, when he started

his Mass at midnight (daylight saving time) he made the 12 o'clock, daylight saving time, his canonical midnight for that night. Therefore, when he had finished this Mass, it was at least half an hour past midnight. Now, Can. 808 tells him very clearly that "it is not lawful for a priest to say Mass unless he has observed the natural fast from midnight." Therefore, if our friend desired to say two further Masses in the day already well begun, he had no option but to keep his gastronomical proclivities well under control. The case would be substantially the same, though perhaps a little more emphatically absurd, if it were stated that Zozimus inadvertently, or, better still, advertently, took the ablutions in the first Mass. Then, who, with the Code law and the rubrics of the Missal in mind, would dare to say that he could celebrate two further Masses? No one but a Zozimus. And yet this friend of "casuists" is not the perfect artist he imagines himself to be. If he were, he'd not only take the ablutions in the first Mass, but he'd also have a good healthy supper, and, then, after 1 a.m. (i.e., midnight, solar time), he'd start out and say not two but the three Christmas Day Masses. Only after such an effort could he retire perfectly satisfied that he had rounded off the night in a truly logical way and completed an *opus undequaque perfectum*. Such is the absurdity to which the line of argument of Zozimus must inevitably lead. Let us not make ourselves ridiculous, we repeat again; give the legislator credit for at least a little common sense.

Finally, since the privilege of choosing one's own *canonical* midnight from amongst the various midnights as indicated by the several systems of reckoning time, is available only in the case of private celebration, it follows that if the Mass said by Zozimus on Christmas night was a public Mass for the faithful, he did not have any option as to which midnight was his *canonical* midnight. That was fixed for him precisely by Can. 33, which he has so much abused. This canon imposes an obligation on him to follow the local usage or custom, when there is question of a public Mass—*in supputandis horis diei standum est communi loci usui*. To this rule the only exceptions are the four mentioned above.

The foregoing represents our opinion on the two problems submitted to us. We have expressed our mind very candidly and without sparing our friend Zozimus. He, however, being a fictitious personality, will not feel any the worse for our rudeness. We do not flatter ourselves into thinking that we have said the last word on his problems, as we are quite well aware that Can. 33 is a happy hunting ground for casuistry which nothing but an official pronouncement will set at rest. If anyone, then, thinks he can put up a better case than ours, he is free to do so, but he must not expect any comments from us. On invitation, we have had our say, and given reasons for it that seem to us to be good, and, with that, we leave the field.

JOHN J. NEVIN.



# Liturgy

## I. PURIFICATION OF THE CIBORIUM.

Dear Rev. Sir,

(1) Will you please settle this matter? Must wine of the ablution be used to purify the ciborium or is it sufficient to purify the sacred vessel by the use of the forefinger?

(2) Should the purificator which is used to dry the ciborium (when wine is used), or to wipe the chalice, after the particles have been gathered into it, be used again for Mass?

(3) Should the celebrant genuflect to a ciborium which no longer contains consecrated particles but which has not yet been purified?

(4) A certain priest intended to renew the Benediction Host, but forgot to place a second host on the patten for this purpose. Just before the Communion he adverted to his original intention and, not to omit the renewal of the sacred species, he placed the newly consecrated host in the lunette and consumed the host from the lunette by way of Communion. Was this procedure irregular?

PAULUS.

### REPLY.

(1) Neither liturgical law nor the authority of approved authors demand the use of wine, or of wine and water, for purifying the ciborium. Martinucci, for instance, states: "*Pyxidem vino purificare non est necesse.*" (Cf. de Herdt, 1.n.282.)

The procedure should be determined by the need of individual cases. If the tiny particles do not stick to the interior of the ciborium, it should be sufficient to use the forefinger. When the surface of the ciborium is kept in a highly-polished condition this method should be sufficient. On the other hand, if regular polishing of the ciborium is neglected or if moisture has affected it, the tiny particles will stick to the surface and it will become necessary to pour in wine and, quite often, to use the forefinger as well.

(2) Many authors, including de Herdt, recommend that the purificator should not be used again until it has been washed. This recommendation is very reasonable and betokens a fitting reverence for the Real Presence. It is also recommended that, after the purification of the ciborium, the purifier should be folded in such a way that the strip which has been in immediate contact with the sacred vessel should be turned inside.

(3) No. The customary genuflections, e.g., when removing the lid of the ciborium, are omitted.

(4) The procedure described was irregular. It pertains to the integrity of the Sacrifice that the priest partake of the victim which he has offered. This is not secured when he receives as Communion a Host consecrated in some previous Mass.

## II. DISTRIBUTION OF ASHES OUTSIDE MASS ON ASH WEDNESDAY.

Dear Rev. Sir,

Will you please give a direction or state your opinion in regard to the following points?

(1) Is it lawful to save blessed ashes from Ash Wednesday to be distributed to the faithful on the first Sunday of Lent? It may be taken for granted that the vast majority of those attending the Sunday Masses would not be able to assist at Mass on Ash Wednesday.

(2) Some of the faithful who are unable to attend the church on Ash Wednesday, especially the sick, request that a small portion of ashes be taken home to them by a relative or friend. May I accede to this request?

IGNORANS.

### REPLY.

(1) This matter was disputed even in recent years, but a decision of the S. Congregation of Rites has decided the question in the affirmative. The blessing and distribution of ashes must have been carried out according to the rubrics on Ash Wednesday.

This information is included amongst the notes of the Australian Ordo for Ash Wednesday.

(2) There is some authority for maintaining that the practice may be tolerated. There is sound reason, however, for urging that the practice be discouraged or, at least, strictly controlled. In the first place, it seems that the ceremony of blessing and distributing ashes should be performed in the church and by the priest. Moreover, there is danger of irreverence on the one hand, unless great care is exercised in regard to the persons chosen to carry the ashes; while, on the other hand, there seems to be some danger of encouraging superstitious tendencies in the minds of some.

## III. USE OF PALL TO COVER COFFIN.

Dear Rev. Sir,

I would be very grateful if you would kindly write a note on the correct use of the pall as used in funeral Masses or when a body lies before the altar.

I have been under the impression that the pall should cover the coffin—the Church thereby reminding us that all her children, rich and poor, were reduced to the same level in death and were all equally dear in her sight. However, I have often seen the pall used simply as a covering for the stand that holds the ostentatious casket of the rich or the more fitting casket of the poor. Is there any ruling on this matter?

QUAERENS.

### REPLY:

It can scarcely be said that there is a "ruling" on this matter. The use of the pall is not obligatory by reason of any law, while references to it by liturgists are of a passing character. Most writers make no

more reference to its use than to remark that it is customary for the coffin to be covered with a black pall and to record certain prohibitions issued by the S. Congregation of Rites. De Herdt, for instance, writes: "*Feretrum cooperiri solet panno. Hic pannus nigri semper coloris esse debet, et non albi, neque super feretrum virginis.*"

If the purpose of the pall be considered, undoubtedly it should be spread over the coffin rather than over the stand on which the coffin rests. However, it may be doubted whether the original purpose of the pall was specifically as Quaerens suggests. It seems more likely that the original use of the pall was rather to make the appearance of the casket more in harmony with the drapings of the altar and the sacerdotal vestments. The purpose which he suggests seems more like an afterthought or a "*ratio convenientiae.*"

It may be observed that in some countries the corpse is enclosed in a leaden casket which is not usually covered with wood of any kind. In this case the pall serves the practical purpose of covering a coffin which, irrespective of its cost, is unsightly.



#### IV. ORGAN ACCOMPANIMENT OF CELEBRANT AT SUNG MASS.

Dear Rev. Sir,

Some of the clergy labour under grave disabilities when called on to sing a Mass. Some, again, are not skilled in the chant of the Collects, the Preface, the Pater Noster, etc. In fact, it is only too true that the priest, whose celebration of low Mass is a source of edification to many, sometimes unwittingly introduces a note of irreverence into the proceedings when he is the celebrant at a sung Mass. It seems to me that the situation could be remedied partly, at least sometimes, if soft organ accompaniment were provided for the parts of the Mass chanted by the celebrant, e.g., the Collects, Preface, Pater Noster. I cannot recall having heard of this suggestion being put into practice. Is it forbidden by any law or decision?

CANTOR.

#### REPLY.

The suggestion is ruled out explicitly in regard to the Preface and Pater Noster by a reply of the S. Congregation of Rites. "*An in cantu Praefationis et Orationis Dominicalis quoties Missae decantantur, organa pulsari queant?*" The reply was given: "*Obstat Ceremoniale Episcoporum, Lib. 1, Cap. 28, n. 9, quod servandum est.*" (S.C.R. n. 4009). In the portion of the Ceremoniale referred to in the reply are enumerated those portions of the Mass at which organ accompaniment is permitted. The Collects, Preface and Pater Noster are not included.

It is surely open to question as to whether the situation would be greatly improved by the suggested scheme. In some instances the musical defects of the celebrant would be emphasised rather than disguised.



## V. ORGAN PLAYED SOFTLY DURING BLESSING AT BENEDICTION.

Dear Rev. Sir,

Is there any authority for the practice of playing the organ softly while the blessing is being given at Benediction of the Blessed Sacrament?

NESCIENS.

### REPLY.

Yes. The *Ceremoniale Episcoporum* expressly sanctions the practice during the Elevation at Mass. It is reasonable to argue a pari that it is equally permissible during the blessing at Benediction. "*Ad elevationem SS. Sacramenti pulsari potest organum graviori et dulciori sono*" (Lib. 1, 28, 9.)

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## VI. ATTIRE OF A DECEASED PRIEST.

Dear Rev. Sir,

How should a deceased priest be "laid out" in the coffin? Should a chalice be placed in the deceased's hands?

PRESBYTER.

### REPLY.

A dead ecclesiastic should be laid out in the insignia of the office which he held while living. As the priestly or episcopal character is the most important attribute of the ecclesiastic, he should be attired in the sacerdotal or episcopal vestments in which he would be attired to celebrate the most solemn action proper to his office, namely, Solemn High Mass. The body of the deceased priest, then, should be dressed in his ordinary cassock, amice, alb, cincture, maniple, stole and chasuble of purple colour. Shoes should be placed on the feet and a biretta on the head.

Concerning the chalice, a query was proposed to the S. Congregation of Rites in the year 1846. "In this diocese the corpse of a priest is attired in sacerdotal vestments, while a chalice and paten are placed in the hands. Some oppose this practice, maintaining that in the case of a priest, just as of a layman, the hands should be joined on the breast and a small crucifix arranged between the fingers. The question is therefore asked: May the custom be permitted in this diocese whereby a chalice and paten are placed in the hands of a deceased priest while the corpse is carried from the house to the church and while the obsequies are performed therein, or must the custom be abolished?" The reply of the Congregation was: "*Tolerandum esse utpote antiquitati conformem.*" (S.C.R. 2915 ad 9.)

This reply provides an argument for those who wish the chalice to be placed in the hands of the deceased. In spite of that it seems more in conformity with our ideas and customs to omit the practice. The arrangement looks awkward and unnatural and it might savour of the theatrical.

JAMES CARROLL.

# Apostles of To-morrow

## IV. DISCIPLINE THROUGH DISCIPLESHIP (PART 2).

The essential thing for us educators is to keep our hearts open and our minds alert for any idea that may help to arouse and foster in youth a desire strong enough to begin and to persevere in taking the nasty medicine of self-discipline. I make a few suggestions which youth will take.

*"Better to Give than to Receive."*

Christ uncovers the shallowness of a life of grabbing when He says: "It is better to give than to receive." The unselfish, those who give of themselves, experience a glow of achievement which the go-getters rarely enjoy. Giving oneself away makes life more interesting and fuller.

What spiritual grandeur shines through the Saints! Each day on earth the saints generated the most highly vitalised sources of moral energy. And how were their days spent? Some had length of days, others died young, but all of them spent each waking hour in disciplining his thoughts, words and deeds so that he would answer totally the invitation of the Master to follow Him. The saints were men and women who lived the daily routine of this world of ours and in their example teach us "the worth of moral beauty, which stamps God's image truly upon the struggling soul." Moral beauty is a rare but very striking phenomenon. It confers upon those who possess it an inexhaustible energy in doing good, a conspicuous charm which wins men, and a persevering industry that gets results.

Emerson is wise and practical when he says that "the only gift is a portion of thyself." The people who are bored with life are those who look upon living as a succession of getting and gratifying. They look to the New Order as a means of having more. They are always at the receiving end and their prayer is a constant "give-me": "Lord, give me this! Lord, I want that!" Naturally they are easily depressed and unhappy, for the gifts which life donates are not as numerous or as satisfying as they hope for.

*Boy, Can You Take It?*

Moral beauty is Heaven's reflection on earth. Every youth would like to be courageous, studious and prayerful. Every youth longs to be physically fit, intellectually fit, and morally fit. But to bring that wishful thinking down to practice let us send youth to St. Matthew's Gospel to listen in and watch the following scene: "Then came to Him the mother of the sons of Zebedee with her sons, adoring and asking something of Him. Who said to her: What wilt thou?

She saith to Him: Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy Kingdom.

And Jesus answering said: You know not what you ask. Can you drink the chalice that I shall drink?

They said to Him: We can.

He saith to them: My chalice indeed you shall drink; but to sit on my right or left hand, is not mine to give to you, but to them for whom it is prepared by My Father." [St. Matt. XX. 20-23].

Here is a delightful pen-picture of life in the fishing villages strewn along the shores of the Lake of Galilee. Our Lord must have smiled as He saw this typical fishwife before Him. With her hands on her hips she plants herself before the Master, and begins her litany of praise for the two best sons in Galilee, worthy of the highest office, that of Judgeship in this new Kingdom the Master was about to establish. The innocence of the proud mother, transparently sincere, not a fold in her character, speaking from her heart on her favourite subject, her own two boys, is charming. The prompt assurance of mother and sons that they could drink anything, so childlike in its cocksureness, without waiting to know what the chalice had in it, brought a smile to play around the face of the Master. His generous heart responded to this spontaneous outburst of enthusiasm. But his pleasure in the interview does not soften down the test of discipleship: "Can you drink the chalice that I shall drink?"

The challenge remains the same. What are you prepared to pay to become My disciple? What are you ready to resolve and determine to do each day? How far will you adventure and dare with Me? What is your enthusiasm worth? Boy, can you take what I shall ask of you? Remember there can be no sustained enthusiasm without work, sacrifice, even pain. Self-discipline is the price of discipleship. It does not matter who you are or what you are, you can master yourselves if you set out each day to conquer yourselves in little things. Small gains at first, but consistently won, will make new men of us. In all things that matter, the inside is more important than the outside. The less discipline there is outside a man, the more there must be within.

Amid the wealth, luxury and pagan licence of Rome, St. Peter was sent to teach the discipleship of Christ. What a hopeless field. Rome seemed for the seed of self-denial! No wonder St. Peter crept along the Appian Way one dark night to run away from the task. But Christ renewed the picture of Himself by accosting the fleeing apostle. St. Peter returned to Rome, there to remain until his work was finished.

To-day a similar task awaits our Catholic youth, and they shall succeed in proportion to their discipleship. If we strive to train our youth to recall the Christ on all occasions, they also, like St. Peter, will face the task and be ready to pay whatever His discipleship asks of them.

#### *Discipline through Discipleship.*

Discipline is a harsh word from which youth recoils. It has a spoil-sport ring about it. Let us abandon the word altogether and speak only of a discipleship. A disciple was one who followed Christ along the roadways, through the fields, up the hills, and across the lake while He was on this earth. A person became a disciple through his willingness to learn from the Master. What he learned was a dis-



cipline, an instruction, a way of life, new and difficult, but at the same time so encouraging in its small victories and so challenging to the human spirit that he continued to remain a disciple.

Every disciple had before him the aim of discipleship which Christ defined in His words: "If any man will come after Me let him deny himself, take up his cross and follow me." For three years the disciples fought their way towards that ideal, with many a slip. They understood that discipleship must come before and prepare for the apostolate. None of them hoped to become an apostle unless he first submitted to the discipleship. It was a happy, joyous school and the disciples became so keen that at times they neglected their ordinary duties while they sat at the Master's feet, drinking in this new way of living, forgetting even to eat, which surely is the best compliment any student can pay to his teacher. To join the discipleship meant to be willing to serve, ready to do something, often disagreeable and unpleasant. The true disciples did not merely sit and listen, look on and admire. No, Christ sent them to do things, going out two by two among the people, dependent upon their charity, and returning to Him chastened and wiser by the bumps and failures their visitation brought them. But He was ever waiting to welcome them back and His smile turned their losses into triumphs. The disciples were never far from Him during their three years' schooling. They found in Him the perfect way upon which their stumbling feet were struggling painfully along. Their striving for self-conquest was rewarded because they looked up into His face and read there His understanding of what it was costing them, and His generous approval of their efforts. When the spirit was dry and dull and wearisome they could go to Him, and listening to Him they were refreshed and re-strengthened to continue the fight. When success blessed their striving they went to Him to share His joy in their victories. They walked through the green fields and up the wooded slopes of the hills and sat with Him as He talked so convincingly of His Eternal Father and the home prepared for those who love, and serve Him. It was so easy to meet Him and to get acquainted with Him, and the better they knew Him the easier it was to love and follow and serve Him. They felt the warmth of His friendship and lived in the delight of His companionship.

Our youth cannot roam the countryside with Him in their midst; they have not the intimacy of knowing Him in the flesh; they cannot return home in the evenings with the vision of His beautiful face clearly before them and the echo of His words still ringing in their ears. All this is true, and yet the words of Christ to St. Thomas: "Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed" [St. John XX, 29], assure us that Christ will love His disciples of to-day who see and touch Him, hear and speak to Him, walk and rest with Him through the eyes of faith. His mission on earth reached its fruit-bearing stage when He Himself was no longer there in Person. The memory of Him remained with St. Peter and the apostles as a living inspiration and a constant

force. On ascending from this earth Christ, as it were, took away His hand, and the apostles had to learn to walk alone. Their will to walk was really there, and that is why He was so understanding with their erring feet. When the task set them frightened them—it looked so enormous—then He gently led them back to it, as He did St. Peter fleeing from Rome.

*Disciples Remain Themselves.*

While He walked this earth never did He try to reduce His disciples into one common mould. How wide apart are the personalities of St. Peter the impetuous and St. John the visionary! But they remained themselves to the end. Christ, then and now, wants disciples who can finally become sons. Through them He hopes to unite many more to Himself and still respect their individualities. He never overrides a human will. His desire is to form little replicas of Himself, disciples whose lives, on a miniature scale, will be qualitatively like His own, not because He has absorbed them but because their wills freely conform to His. Christ grants the individual perfect freedom. He cannot dominate; He can only woo.

His disciples on earth, His saints and friends since then, were easily discouraged when He withdrew His hand. But such is His way with His friends. He sweetens the beginning and then withdraws all those invitations, supports and incentives. He lets His followers stand on their own legs in the trough of disappointment and dulness. He looks to those times of spiritual dryness as better training ground for His disciples than the peaks of spiritual emotion. From the troughs grows the disciple, drawing nearer to Him and yet remaining himself. The prayers said in the state of dryness please Him best. Once the disciple wins through the initial dryness he becomes much less *dependent* on emotion and therefore much harder to tempt. Having survived those barren, sandy patches, he is able to carry out from the will alone duties which have lost all relish.

It is not the martyrdom of the apostle, highest act of human love as it is, that we are to keep before our youth. No, it is the series of battles fought and won, small things in comparison with their final act; but the final act would never have taken place had they not prepared for it along the way. Discipleship costs a daily price if one is to rise from dreaming aspiration to laborious doing.

*To Feel the Joyous Spark Within.*

Christ assures us that His discipleship is a joyous adventure, for "My yoke is sweet and my burden light." Friendship with the saints uncovers this secret, for a secret it remains to a world which seeks its happiness in getting rather than giving. The saints were remarkable for their zest in living. They were the happiest of men and women because their generosity as disciples kept them active. Discipleship is not a call to morose living; it is not an invitation to kill-joys. No, it is a way of life that promises a deeper, more satisfying joy than the surface, forced hilarity which the world offers. The full life is en-

joyed only by those who discipline themselves throughout busy, well-planned days.

How can we sell His discipleship to modern youth? "This will help you when you grow up" is a motive that leaves them cold. They need something that hits them now, before they are moved to voluntary self-discipline. If we can only get them to practise self-discipline in little things, and to persevere until they feel the joy of self-mastery, it will be music to our ears when we hear youth to-day say: "Yes, it took some doing, but boy, Oh boy, how good I feel since I did it. And now that I have started it, I want to continue doing it."

As we grow older and look back over the years the fragrant memories that we wish to harvest are the occasions when we said "No, you cannot have that," rather than the times we gave in to ourselves. The years reveal that self-discipline rewards us by what it has done to us and for us. Youth cannot see that so clearly but we put their feet on the high road of self-mastery when we lead them to self-analysis which brings home to them that happy feeling of having curbed their tastes and distastes on that particular occasion. Youth can be guided to gather as sweet memories the acts of self-discipline they have made in the past. They can also be taught from their own small experience that self-discipline is valuable not so much for what you do, but for what it does to you.

Dr. Alexis Carrel summarises the claims for self-discipline by re-assuring us that: (1) we cannot experience the joy of being fully alive without discipline; that (2) discipline summons from our deepest cells unsuspected stores of energy; that (3) disciplining ourselves in the daily disagreeable tasks and in overcoming our lazy habits we generate high voltages of power which can make a man over in his conduct; and that (4) the disciplined person feels the joyous spark of divinity within himself.

To teach the valuable lesson to growing youth, get them contrasting two homes that they know. In the one there is no discipline; the home is noisy, untidy, uncomfortable to live in. In a home where everyone does as he pleases there is no freedom, for how can one read when another has the radio at full blast? A week-end spent amid such bedlam convinces one that human happiness is founded on discipline. Order and rules are not intended to kill joy but to increase contentment. In the home where the parents exercise a wise authority, the wishes of the individual are respected.

Teacher and pupil agree that the disciplined class-room is the happiest because the most active.

#### *Parade the First Victories.*

Let us make a big fuss over the first small gains, the tiniest of victories which our pupils can show. Share with the pupil that grand and glorious feeling of something attempted and something done. Build from that through a heart-to-heart talk with the individual child. Assure him that he has made a splendid beginning, and that the first triumph over self is always the most difficult. From this on,



victory after victory is promised to him on condition that he maintains the fight. And has it not been worth while? Yes, he smilingly agrees.

To bring home to him the significance of the first spoils from his fight, suggest to him to go to Mass on a week-day and during Mass to hand back to God this small victory over self. Placing his self-offering on the Paten he will call upon his Mother Mary and upon his patron and special friend among the saints to hand his gift to God this morning. And Mary and his special friend among the saints will take that precious offering from the Paten and parade it before the Lord in gratitude and joy that through His grace such a victory has been fought and won by their protégé on earth.

A fine camaraderie united the disciples on earth. They pooled their money and shared alike in food and clothing. They got closer to each other as they clustered around Christ. A like companionship is offered to our youth. They may cultivate special friends among the saints and thus forge extra links with Him. To approach Him through the saints makes our welcome more certain.

In a little book, "*The Saints of the Canon*,"<sup>1</sup> I invite youth to lift the curtain and peep as their patrons and special friends in heaven parade their small victories over self. Our saint understands what it costs us to combat a weakness of the will, to avoid an occasion of sin that tugs at us constantly, and to acquire that virtue so needed by us. The saint has all the influence of a friend at court, and how charmed he will be to speak for us there! Proudly he will present our spiritual bouquet with its expensive scarlet flowers of self-denial, self-control, self-discipline, self-mastery. As he stands before the Court of Heaven, pointing out our victories over self, he will plead for more and more help for us on earth. What a happy feeling such a thought leaves with us! How calm and confident we should face each day, knowing that if we do even a little there is a friend at court working for us, and we can be assured that his advocacy will win recognition and reward far beyond the merits of our efforts. The way of the discipleship of Christ will be made more attractive if youth can visualise such a scene, and can smile at the boasting they are getting from their pals in Heaven.

On the way to Mass that morning the youth will chat with his saint-friend, indicating all it cost him to gather the gifts he is bringing, and which he is now offering back to God through the hands of his pal. If we can lure young people to tackle themselves by coming to Mass with gifts in their hands, precious self-offerings, we will capture them for Christ. No one can continue to give until it hurts and remain indifferent and blasé. No, either he will cease to give or the flame of enthusiasm within him will grow brighter and warmer, fed by his gifts of self. The joy of the saints in Heaven is so overflowing that they long to make us certain of sharing it. With arms outstretched to help us and our youth, they bend down to earth, so to speak, await-

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<sup>1</sup>"*The Saints of the Canon*"s J. T. McMahon: Pellegrini, Sydney, 1942.

ing our advances. Let us make a tryst to meet them each time we go to offer Mass. Thus asceticism with its self-denial, self-control, self-discipline, becomes a discipleship wherein each small gain over self is paraded by a sincere and loving friend in Heaven before a grateful, smiling Father.

*Pray, Pay, Parade.*

To summarise the way of the discipleship of Christ, we must first pray and direct our pupils to pray daily for the graces necessary. Then our pupils are to pay for the virtues necessary and desirable in the bitter coin of acts of self-denial. Having prayed and paid they will carry the fight on if they parade their first victories before the court of Heaven through the willing services of their pals among the saints.

Discipleship in its acquiring must be active. It is too rich a gift to receive without paying the price of personal effort. To pray and then sit waiting for it to happen is not the way to holiness of life. Discipleship to grow must be active. We grow within in proportion as we give ourselves to some crusade. When we empty ourselves of self there is more room for Him within us. Discipleship to remain and accompany us throughout our days on earth must be active. To act deepens the impression. Each act generates power to continue doing more for Him.

Pray, Pay and Parade are the three P's of the Discipleship. Educators, parent, priest and teacher must keep them on the horizon towards which youth are voyaging through a sea beset with dangers from shoals and storms, from rocks and adverse winds, and from dissension and discouragement from those on board.

J. T. McMAHON.

# Henry the Sixth as a Saint

## PART II.

### HENRY VI IN SUBSEQUENT LITERATURE.

Slight and not very satisfactory is the evidence given as to Henry by the three Shakespearian plays named after him; and unsatisfactory in the first place because of the doubtful authorship of those plays. The most notable lines from the three are those that occur near the conclusion of Part III, when Henry recalls his own mild and careful government:

I have not stopped mine ears to their demands,  
My pity hath been balm to heal their wounds,  
My mildness hath allayed their swelling griefs,  
My mercy dried their water-flowing tears.

In *Richard III* the widowed Anne, Henry's daughter-in-law, reproaches her strange suitor, Gloucester, with the murder of her father-in-law. "Oh," she exclaims, "he was gentle, mild and virtuous." To which Gloucester replies: "The fitter for the King of heaven, that hath him".

English literature, like English history, had little good to say of King Henry for nearly three hundred years after his death. Tudor literature in the days of Cranmer was in no mood to dwell on the sanctity and miracles of a popish king; nor could the growing heresies of Puritanism or of rationalism think of paying him any tribute. One carrier of unfavourable traditions was Francis, Lord Bacon, who wrote that the cause of Henry's canonization had failed at Rome, because the Pope thought that "a distinction ought to be maintained between saints and innocents". But, in the first place, the cause had not really "failed"; it had only been interrupted by obstacles with which Henry's character had nothing to do; and, secondly, Rome did not think of him as a mere "innocent"; no valued opinion at the time thought so. Henry could be despised only by judges who value success above merit, and esteem no merit but that of the combative type.

It was reserved for an Etonian poet, Thomas Gray, to break a long and unjust spell of silence as to the merits of King Henry. Musing on the distant towers of Eton, he recalls, in harmony with "grateful Science" herself, "her Henry's holy shade"—a tribute of which we shall have occasion to say more. And when Gray in his great historical panorama, *The Bard*, comes to address the "towers of Julius, London's lasting shame, with many a foul and midnight murder fed", he appeals to Henry's cruel prison to respect the captive, to "revere his consort's faith, his father's fame, and spare the meek usurper's holy head". Was not, in truth, Henry, if indeed the wearer of a usurped crown, yet also heir of the glories and conquests of the victor of Agincourt and had he not to wife Margaret of Anjou, whose heroism supplemented his own unwarlike character with something of her father-in-law's quality?



A student of Eton and of Cambridge, writing 140 years after Gray, the poet Swinburne, in an ode for the 450th anniversary of Eton College, recalled its debt to Henry, and how "fate fell dark on her father, most hapless and gentle of star-crossed kings". In 1923 Father Ronald Knox and Mr. Shane Leslie, who had both, as they expressed it, "eaten of King Henry's bread", brought out, with the concurrence of the Cambridge University Press, a remarkable book entitled "The Miracles of King Henry VI", to which we shall return. Let us also mention here Cardinal Gasquet's volume, "The Religious Life of King Henry VI". In 1919 the Cambridge University Press published an edition and translation of the valuable memoirs by John Blakman, who had been personally intimate with King Henry—a memoir utilised by Cardinal Gasquet for his book just mentioned. This publication we owe to Dr. Montague James, Provost of Eton, who entitles it "A compilation of the meekness and good life of King Henry VI, gathered by Master John Blakman, Bachelor of Divinity and afterwards monk of the Charterhouse of London".

#### "THE PATH OF THE RIGHTEOUS".

As to evidence of sanctity drawn from Henry's earliest years, we have few details to add to what have been already given. He and posterity must have good reason to look back with gratitude to certain early teachers of whom we know little. When five years old he was presented by a bishop with a rosary of coral beads, that had once belonged to St. Edward. What kind of "rosary", one would like to know, did St. Edward use; and did these antique beads adapt themselves well to fifteenth-century devotions? Of the little King's progress in letters we are given no information; but he certainly developed a taste for serious studies that remained a support and an ornament to his subsequent years, and showed itself in his zeal for the promotion of education and art.

In his childish years he found a saintly counsellor in his confessor Thomas Netter, also called Walden, a Carmelite, who had been friend and confessor to King Henry V. It was, doubtless, a serious misfortune for Henry when, at the age of nine, he lost by death this good director. A subsequent confessor, an unnamed bishop, testified strongly afterwards to the unspotted holiness of Henry's early life. As a mere boy, he already showed a fondness for spending days or weeks in religious houses, and there identifying himself as much as possible with the devotional exercises of the inmates. The Abbey of St. Edmund's he particularly favoured in this respect. In the manuscript life of St. Edmund, king and martyr, written by the Benedictine Lydgate, we find a charming illustration due to some illuminating scribe of Henry's time—it is reproduced in Gasquet's *Religious Life of Henry VI.*—depicting Henry on his knees before the Martyr's shrine. We find him in 1433 spending many Christmas days in The Abbey, and coming back for Lent and Easter. He asked to be received as a "brother" of St. Edmund's, and the monks willingly accepted, as far

as they could, so devout an associate. St. Alban's was another and but one of many religious houses, where he willingly stayed and prayed; nor did he neglect to signalize his visits further by gifts often magnificent.

As regards the large and important matter of his conduct towards his people in general, we find the careful Blakman thus summarizing his virtues: "Like another Job, he was a man of fidelity, *vir simplex et rectus*, fearing the Lord God in all things and shunning evil. Without any trace of deceit or double-dealing, as all have admitted he was never false to his people, but always spoke with frankness. *Rectus et justus* he always acted on the principles of justice, never doing a wrong to any man. Most faithfully he rendered unto God what was God's, and most carefully and amply gave to God's Church the tithes and offerings due to them. In regard to religious worship, even when wearing his robes of state, with his crown on his head, he was wont to show to God profound reverence, making his bows and inclinations and saying his due prayers as if he were some young religious".

Of his edifying demeanour in church or during holy rites others tell. In him was no careless sitting or idle moving about, but a kneeling posture, head uncovered, eyes cast down on his book or fixed on the altar. He assisted at Mass very early each day, and always beforehand with the priest; long offices never seemed to weary him. It was said that he was favoured with visions of Our Lord in the hands of the priest; also that he had the power of knowing when he entered a church whether the Blessed Sacrament was reserved there or not. Indeed, his rapt devotion in Its presence was such that "he might seem to be in the company of the blessed spirits". A favourite possession of his was a plaque of metal and enamel representing the five wounds of Christ, and this he liked to have set before him when he ate.

On great religious occasions, and notably on the anniversary of his coronation, he was known to wear a severe hair-shirt under his splendid garments. He was attentive, also, to the fitting behaviour of others in church; and would not there tolerate any talking, or business, or frivolity, nor allow swords to be carried. The pious and modest observance of Sundays and holidays he always tried to promote, giving good example himself by the spending of his free hours in devout and serious readings, and complaining when during these he was unreasonably disturbed. Indeed, frivolities of every kind were at all times repugnant to him. Still more so were offences against Christian modesty and decency. Blakman records how once, finding himself in a town where there were hot medicinal baths, he expressed himself as deeply displeased by the public display of nakedness which the bathers allowed themselves. A public display of a very different sort, but characteristic of the times, was also abhorrent to him—that of the severed members of criminals who had been executed for high treason or atrocious crimes, and whose severed limbs it was customary to exhibit suspended on city-walls or beside city-gates. "I do not wish",

said Henry, when confronted with one such spectacle, "that the body of any Christian should be so treated on my account", and he gave orders for the pitiful object to be removed.

Of charity and mercy to the living he gave frequent proofs when remitting the capital sentences of men condemned for capital crimes, especially if these regarded himself. Under injury and insult he was a very Christ-like sufferer. One or two anecdotes of his last years survive to tell us this. One is of a ruffian who attacked him in prison with a sword, intending to kill him, but whom afterwards, being at liberty, he forgave. Another wretch struck the royal captive in the face, and Henry only said: "Forsooth ye are to blame, to strike me, your anointed king". Such mildness of language, indeed, had been characteristic of him during life. His strongest adjuration when provoked was: "Forsooth, forsooth"; or, perhaps, rarely, "by St. John".

During his captivity, being asked how he could show himself so patient of injustice and ill-treatment, he replied: "I do so by recalling the heavenly kingdom, to which I have looked forward from mine infancy, and care not much for this transitory and earthly sovereignty. What I am now desiring is this—to receive the Paschal Sacrament with other Christians on Maundy Thursday, as is our custom".

#### KING HENRY AND THE GENERAL INTERESTS OF THE CHURCH.

Devoted as Henry was to the exercises of his religious life, and absorbed as we might suppose him to be in the cares and distractions of his government, we shall yet not be surprised to learn that he regarded with an attentive eye and a Catholic spirit the general interests of the Church. During some thirty years of his reign the supreme pontificate was held by two popes, Martin V and Eugene IV; while from 1430 to 1447 Christianity was distracted by schismatical tendencies that showed themselves especially in the Council of Basel, which at times manifested open disobedience to the lawful occupant of the Holy See. At the same time the Christian world was in constant danger of invasion and ruin from the hordes of Moslem invaders and pirates, and afflicted by the perpetual plague of the disunion of the Eastern and Western Churches. Whether as regarded the defence of Christianity against assailants from without or unity within its fold the King of England showed himself faithful and zealous; while, unfortunately, his circumstances did not allow him to render important active services either to the cause of the Crusade, or to that of christian reunion. But he gave clear proofs of his deep reverence for the Holy See. In 1433 he sent to the Fathers of Basel a protest against the anti-papal attitude they were then definitely assuming; he addressed similar letters to the Archbishop of Cologne and to the Emperor Sigismund. In 1437 he again addressed remonstrances to the schismatics of Basel, and did not desist even when his efforts were coldly rebuffed. His clear hold of the true doctrine of the supremacy given by Christ to St. Peter and his Roman successors appeared no less plainly when in a



subsequent year he addressed himself to Pope Eugene, begging him to use every effort to end a schism so mischievous in its effects on the Church, and when also he wrote to the Emperor Frederick III, exhorting him to help in every way to so desirable an end. When at Florence in 1439 hopes arose of a permanent reconciliation embracing Rome, Constantinople and Armenia, Henry expressed to the Pope his joy at the good news and congratulations on the Pope's successful efforts. He seems to have shown some weakness or uncertainty in an obscure matter of the year 1458 with regard to the bishopric of London. In favour of a certain cleric, Thomas Kemp, he had allowed to be sent to Rome certain letters of commendation, which afterwards he had to acknowledge were forged. The Pope, thus brought into a false position, sent Henry a rebuke, which the king evidently felt to be well deserved, and to which he replied with filial humility.

#### FOUNDATIONS IN AID OF LEARNING AND RELIGION.

The King's practical Catholic spirit was nowhere better shown than in his plans for the foundation of the two great conjoint Colleges at Eton and Cambridge.

His connection with education appeared early in the University of Caen, established in his name by his uncle, the admirable Regent Bedford. But we may justly observe it also in his attachment and generosity to religious houses such as St. Albans; for these, we must remember, were in his day the great centres of general and popular education. However, he showed his educational zeal more definitely, and while still a young king, by his foundations of Eton College and King's College, Cambridge. Some sixty years earlier, in 1387, the illustrious statesman and prelate, William of Wykeham, had founded the College of St. Mary at Winchester, which still stands as a noble monument to his name, and King Henry was largely guided by the example of Wykeham and Winchester when he entered upon his great scheme of a college on the banks of the Thames near Windsor. Though keeping this excellent model before his eyes, he nevertheless carried out a work eminently personal, wisely designed to be a nursery of piety and sound religion, and to lead on to further educational development in King's College, Cambridge, just as Winchester was intended to lead on to New College, Oxford.

The parish church changed its status into that of a "college" richly endowed. Perpetual offices were there to be celebrated and prayer offered, in which the founder was never to be forgotten. There were to be a provost, ten fellows and ten chaplains, ten cleric-musicians and sixteen choristers under twelve years of age. Seven Masses were to be celebrated daily for various intentions indicated. The scholars were to include, in the first place, seventy students for the priesthood, to be supported free of all cost; but at the same time the king desired to attract to his foundation many sons of the powerful and too turbulent nobility. In the external decorations and internal glories, the fine altars and images, no expense was to be spared. Our Lady of Eton, patroness of the college, was represented in a large painting of her

Assumption into heaven, and this picture became a centre of popular devotion. For the festival of the 15th August great crowds were wont to flock to Eton, and special lodgings had to be engaged for confessors and other visitors. For all that was done the King was anxious to obtain papal approval; also to have certain ecclesiastical privileges confirmed for the members of his college, and indulgences bestowed *in perpetuum* for this performance of certain works or devotion. Alas, that all this Catholic piety and devotion should have long since passed away.

The daily order of the College, like all else that regarded it, was attentively considered and carefully regulated by the royal founder. By moderns it might be regarded as very severe. On Sundays rising was at 4: for, although there were no studies on that day, all had to assist at the Divine Office and High Mass. On other days the students, as they had not to assist at Matins, rose at 5, and then recited among themselves the office of Our Lady. At 6 morning prayers were said and the studies of the day began. Between 9 and 10 an interval was allowed during which they were to go across individually to church for the Elevation, to kneel in the porch and recite a certain prayer beginning *Adoremus*. During the mid-day meal some useful book was read aloud. Henry laid the foundation-stone of the chapel, which he planned on a grand scale, but was prevented by lack of funds and then by his own death from seeing any large portion of it completed. He displayed the keenest interest in his Eton boys, with whom he was brought into constant intercourse through his frequent residence at Windsor. He delighted in giving them presents and useful advice. It is probable that frequent royal visits helped to vary and brighten the somewhat stern routine of the college life and work.

In presenting Henry's correspondence with Pope Eugene IV. and other personages, the editor (non-Catholic) in the "Rolls" series, makes these reflections, in which there is a certain interesting note of regret as well as of praise:

Thus, so far as appears from these volumes, the travail-pangs of the pious foundation the King destined as his college were brought to a happy termination, as regards its spiritual immunities and prerogatives; all destined to be ruthlessly swept away within a century; while the foundation itself consolidated one more substantial basis (?), having survived the storms that wrecked so many collegiate institutions, abides to this day with a prestige of four centuries of eminent educational success—a worthy monument of the munificent industry of one who, though commonly regarded as the weakest of kings, destitute of all royal and noble qualities, had prescience enough to see that the best remedy for the evils of his age (chiefly created for him by his ambitious uncles and his violent nobility—during his long minority) was to be found in the improved education of all orders of his people; and who, by carrying to effect one great design [the two colleges] has exercised a more permanent and powerful effect on subsequent ages than many princes whose exploits are the theme of the world's applause.

With no less zeal and no less deliberate attention to particulars did Henry found his college within the University of Cambridge. Here the negotiations of all kinds were even more complicated and prolonged than in the case of Eton. Some idea of this may be gained from the fact that no less than nine Bulls referring to King's College were obtained from the Holy See in the years 1445-1448. These, and Henry's letter during the period "exhibit", says Mr. Williams, the "Rolls" editor, "the earnest zeal with which the king prosecuted his great educational designs; and it is abundantly clear that the merit both of conception and execution belongs in great measure to the youthful monarch himself."

The patrons of the college were Our Lady and St. Nicholas; the latter chosen because the Saint's feastday, 6th December, was the king's birthday. The *personnel* was to consist of a Provost, 70 Fellows and Scholars, elected from those of Eton, three chaplains, six clerks, sixteen choristers, an organist and singing-teacher, sixteen officials, twelve servitors, six poor scholars.

Amidst the many architectural monuments that adorn Cambridge, the very first place, it has been generally acknowledged, is taken by the chapel of King Henry's College. On its characteristics and beauties we cannot here dwell; we may convey a true idea of them by quoting one of the three splendid sonnets to which they inspired William Wordsworth:—

Tax not the Royal Saint with vain expense,  
 With ill-matched aims the architect who planned—  
 Albeit labouring for a scanty band  
 Of white-robed scholars only—this immense  
 And glorious work of fine intelligence!  
 Give all thou canst; high Heaven rejects the lore  
 Of nicely-calculated less or more:  
 So deemed the man who fashioned for the sense  
 These lofty pillars, spread that branching roof,  
 Self-poised, and scooped into ten thousand cells,  
 Where light and shade repose, where music dwells  
 Lingering—and wandering on as loth to die;  
 Like thoughts whose very sweetness yieldeth proof  
 That they were born for immortality.

A not unworthy pendant to King's College is Queen's, founded by Queen Margaret by the inspiration (we may be sure) of her husband and his work for piety and education. It was dedicated to St. Margaret and St. Bernard.

The death of King Henry left his grand works at both Eton and Cambridge incomplete, and later sovereigns and benefactors supplied what was wanting to complete the founder's designs. The same is true of Queen's College, where it is interesting to find that the suc-



ceeding Queen of England, Elizabeth Woodville, was inspired to complete the plans of Margaret of Anjou.

"TAX NOT THE ROYAL SAINT WITH VAIN EXPENSE!"

The defence of the Saint by the poet from the accusation of "vain expense", was not altogether idle or spoken into the air. In fact, Henry has been charged with extravagant use of the royal revenues on his splendid educational and religious undertakings. The war with France, and the natural results of public disorder and turmoil had exceedingly injurious effects on England's revenue, and debts and consequent financial embarrassment were strongly felt by politicians and the public until Henry VII. as a competent and close-fisted financier succeeded in bringing in solvency. It is not fair to ask whether Henry was wholly justified in the inroads made by his special generosity on a public income so seriously embarrassed. But surely a sufficient justification has been spoken by the panegyrist of the grand college chapel:

Give all thou canst; high heaven rejects the lore  
Of nicely-calculated less or more.

Henry himself would probably (for he was very familiar with the Bible) have quoted the Gospel text: "Give, and it shall be given to you—full measure, and filled up and flowing over".

#### HENRY VI. AND SACRED MUSIC.

The claims of Henry VI. to honour as a musician and patron of Musicians have been well brought out by Dr. Grattan Flood in the *Dublin Review* of 1924. We have already mentioned the endowment of Eton College with a choir and choristers; let us add that the scholars in general were expected to acquire a knowledge of plain-chant and to sing an antiphon of the Blessed Virgin each day at noon and in the evening. A knowledge of music was also desired on the part of the ten Fellows; but Henry, speaking of them said (as Blakman tells us). "We would tolerate rather those who were weak in music than in their knowledge of the Scriptures". In founding King's College Henry likewise provided for sixteen choristers with a Master to direct them.

In the Chapel Royal, Windsor, Henry created the office of Master of Song and Director in 1444, and provided a choir of eight boys, to which later on he added benefactions. In 1448 Henry confirmed by charter a guild attached to the church of St. Magnus in London, which should be bound to chant daily at Vespers the antiphon *Salve Regina*, with five lights burning before the image of Our Lady. He patronised Henry Abyngdon, who governed the royal choir at Windsor, who was the first Bachelor of Music honoured with a degree by Cambridge University, and whose death was mourned in two Latin epitaphs by St. Thomas More.

But Henry wrote sacred music himself, and in a style which

critics have described as highly meritorious. Criticism has to recall, of course, that the time was one when the counterpoint of the Church's music was still far from the assured excellence of the mid-sixteenth century. Old Hall College, Ware, possesses three manuscript compositions of Henry's in which distinguished musicians have noted "a genuine striving for beauty" and "an undefined charm". It is pathetic to note that Henry's concern for his musicians remained during the years that followed his deposition; that in 1471 he confirmed a grant of forty marks yearly to Henry Abyngdom aforementioned; that in that same year the Duke Sforza of Milan sent two envoys to London to pick up there well-trained singers and musicians for the ducal choir at Milan; and that in that same year, 1471, on May 22nd, the good and art-loving king suffered death by violence in the Tower of London.

### THE MIRACLES AND POPULAR CULT.

Over a great part of King Henry's life there may seem to hang a certain cloud of uncertainty and obscurity. But there ought not to remain any such feeling when we come to study the manifestation of popular cult that followed immediately on the death of the holy king. Here there can be no two ways about it, and his Yorkist supplanters found that it was so. They gave him an obscure and hasty burial at Chertsey Abbey, but to this spot pilgrimages at once began, with the result that King Richard III. had his body removed to an even obscurer place in St. George's Chapel, Windsor, under the eye of royalty. Mean-time pictures and other images of Henry began to appear—though still timidly—in various sacred spots throughout England. It had been a complaint of some Englishmen during the minority and reign of Henry VI. that "what Harry of Monmouth had gained, Harry of Windsor lost", but now it came to be said (as by Harpsfield in 1580) that the miracles of Henry VI. made him much more famous than Henry V. was made by his victories. Nor is it true, contrary to an insinuation in the article (on the whole valuable) in the *Dictionary of National Biography*, that the cult of the King after his death was largely local and political. The Knox-Leslie book of "Miracles" entirely disposes of this suggestion. There we see Kent, London and Sussex at the head of the list of districts whence miracles were reported and pilgrimages proceeded; not the northern regions where Lancastrian sympathisers had been strongest. As to the verifications reported, from the South 74 cases were investigated out of 96 presented; from the North 3 cases out of 39. Throughout there is no evidence that the cult arose or was encouraged because "Yorkshiremen worshipped Henry as a saint and a martyr". In 1479 we find an Archbishop of York, of Yorkist sympathies, warning his diocesans against an unauthorised *cultus* of Henry, late *de facto* but not *de jure* King, which had even manifested itself in his cathedral of York.<sup>1</sup> In the meantime, a record of the saintly life of the King and of the

<sup>1</sup> In which cathedral (it is interesting to note, following the book on the *Miracles*), a figure of King Henry is still to be seen in the rood-screen.

wonders that followed his death was being prepared by a priest who had been associated with King Henry, probably as his confessor, John Blacman, Bachelor of Divinity, Fellow or Warden of various colleges and afterwards monk of the Charterhouse of London. Blacman's memoirs, the manuscript of which is preserved in the British Museum, was edited and translated in 1919 by Dr. Montague James, Provost of Eton College. The principal chronicler of the miracles was, however, not Blacman, but the priest John Morgan, who was Dean of Windsor under Henry VII., became Bishop of St. David's and died in 1504. Blacman's collection of cases came to an end in 1500; but a later hand added marginal notes that run through the large volume, and accentuate the meticulously careful character of the whole.

In the reign of Henry VII., who reached the throne in 1485, the popular devotion found itself encouraged by royal favour. Henry, who liked to speak of Henry VI. as his "Uncle", engaged his Chancellor-Archbishop, Cardinal Morton, to prepare and present to Rome petitions for the beatification of his saintly relative. The first application to the Holy See took place under Innocent VIII. in 1488, others followed in 1494 and later years; and diocesan processes in England led to an enquiry before a Roman tribunal, authorised by a bull of Julius II. in 1504, which twice came near to a successful issue, and was interrupted or suspended owing to purely external causes. The first of these was said (perhaps as a mere jibe either against Henry VII. or against Roman officials) to have been the King's unwillingness to find money for the Roman expenses. The second of them was the very serious matter of Henry VIII's breach after 1528 with the Holy See. The flow of pilgrims, however, to the shrine of the Lancastrian king did not cease till near the middle of the sixteenth century, and it is a curious fact that both Henry VIII. and Edward VI. seem to have shown some concern for the proper upkeep of the shrine.

As to the miracles, of which Windsor was the chief centre, they afford, whether in the primal records or in the Knox-Leslie book of selections from those records, an unsurpassable field of study to anyone interested in the investigation of such supernormal interventions in human affairs. As recorded for us, they should rudely correct the notion sometimes entertained that the mediæval mind was hopelessly indifferent to accuracy in making and recording such interventions, and readily accepted evidences for the miraculous, which calmer or more scientific enquiry would have found worthless. Popular devotion often displayed, no doubt, an excess of credulity; but it was a different story when trained judicial intellects brought on the scene the "*advocatus diaboli*" and his methods.

It may well seem impossible to cavil at the care with which the facts were gathered, chronicled and judged that went to build up the deceased King's reputation as a miracle-worker. Indeed, to any mind that does not start with a pre-conceived notion that all miracles (or all "post-apostolic" miracles) are impossible, it would be difficult to



find a more probative collection of evidences that such wonders have been and are worked in modern times. These Henrician miracles are of the most varied sort. We read of lost eyesight restored; gangrenous wounds, the despair of doctors, healed; drowned people, despaired of for hours, restored to life; an infant cured after its head had fallen into a fire and been burnt to the skull; an innocent man saved from hanging while actually suspended by the rope; crippled limbs suddenly rendered active; and so on, from miracles ranked as "first-class", down to simple kindly interpositions, such as stopping the flow of wine from a broken cask. Such were the wonders that kept the pilgrims from all ends of England in movement. They stirred up hymn-writers in Latin and English, one of whom chanted in this style—a good prayer for war-time:—

For ever at need thou art present,  
 Thy succour to me full soon thou sent;  
 Now, sweet King Henry, pray for me!  
 O blessed king, gracious and good,  
 Thou pray to set this realm in rest,  
 Unto our Saviour that died on rood  
 And to His mother, that maiden blest,  
 That all-kind wrongs may be redressed  
 To pleasure of the Deity.

#### SOME OF THE MIRACLES.

The book entitled *The Miracles of King Henry the Sixth* is mainly occupied, according to its title page, with "twenty-three" miracles taken from a manuscript in the British Museum; as a matter of fact, the limitation implied in this title is hard to understand; for we are given accounts, more or less full, with prefatory remarks, translation and notes, of one hundred and seventy-four miracles, all this preceded by an Introduction of thirty-two pages. Of these we will now give a few specimens, all belonging to those that are noted as "investigated, verified and proved" with a view to the process for canonization going on at Rome.

Number Eight we take the liberty of giving in full (with a few slight omissions) in the words in which it is presented by the editors, accompanying the original version in Latin. They give us also the names of the witnesses who vouched for the facts—Thomas Hayward, John Parmiter and the hero of the tale, the priest Dr. William Edwards.

There were in these times, three men dwelling in the parish of this vicar, Master William Edwards, vicar of the parish church of Hollington, in Sussex, who, moved upon I know not what occasion, but driven, I will say, by a most malignant spirit, joined in a cruel plot against the author of their salvation, the physician and guide of their souls with fox-like cunning. They aimed at depriving him of sight and speech or even of life itself. And so, to accomplish in full measure the intended effect of so

horrible a crime, they chose a day of great popular devotion, the feast of the Virgin Mary and All Saints, celebrated by the universal Church on the first of November. On that day, when the said priest, rising at early dawn, was preparing himself to go to church and celebrate the divine office, being all but dressed to go out, Satan's emissary, one of the three, who surpassed his fellows in cunning, deceit and in daring, comes up to the priest's house, knocking on the door repeatedly; then, coming in peaceably, as falsely claiming friendship, he bade him forth. "Ho, there, Master!" said he: "Where are you? Why this delay? Do you mean to be late coming to church to-day? What, still asleep, when the bell has gone twice and the people await your coming? But here I am; I will go along with you."

When he heard this, the priest was glad, and his face lighted up; it was the shepherd recognising the sheep's voice, but little knowing that lamb's fleece hid a wolf; so, answering quietly, he says: "I am coming, my son; wait but a moment; I will go my way with you when I am girded". It was, to be sure, but six o'clock, and day was not dawned yet. He, then, who hated the light and had claimed to himself the powers of darkness, pressed hard upon him and besought him to come out quickly. The priest was first and the other followed, the one all innocence of heart, the other villainously goading himself with the pricks of mad hatred. So when they had got half-way across a common that was much overgrown with broom, the murderer, sure that his accomplices were lying in wait near by, suddenly snatches a cord out of his sleeve, puts it about the priest's neck, and so throttling him throws him to the ground. Whereupon the two other villains leaped out of their hiding-place, ran like ravening wolves upon the shepherd; and forthwith (for they had tools to their hand made of wood in a strange and horrid fashion and toothed like a saw) they drew out the priest's tongue and cut it off by the roots. They could not even so glut their fury and let be; but devising with devilish intent a new form of torture, they pricked his eyeballs with needles till they had altogether made an end of his power of sight.

The priest, in this bitter suffering and danger of approaching death, with contrite and humble heart entrusted his innocence and all care of himself to God, with his glorious Mother Mary and, moreover, that most pious and blessed helper of the oppressed, King Henry. Meantime, this crime compassed, what (think you?) did those sacrilegious wretches do, Rushing away, well knowing that the priest could never betray them by word or writing, seeing he lacked the means for both, they came to the church door, and, crying aloud with woeful voices, made it known that the vicar lay in the fields, slain by robbers.

At that all went out in a rout, all cries and groans, and so came to the place, and found it even so as the villains had told them. Yet no one was moved with any suspicion of them; rather all seemed true sons and sheep of Christ's fold, groaning louder and more than all the rest. He who had done the very deed with his own hand, rushed into the midst with great crying and lamentation inconsolate, and spoke to the priest: "Woe is me, my father, why did I live to see you thus to-day? O that I could behold you with an easier mind! What gallows-bird has done this sacrilege"? As he pursued these accents of lament, behold a wonderful thing. The other found power both to see and to speak, though he was thought all but dead already. He saw his torturers; he looked upon the shameless murderer that frowned upon him with his hypocrisy; and soon, in the hearing of all, by miracle and not by any natural power, this utterance came from his lips: "You know best", said he; "you are the guilty man, you and the two villains that stand there beside you; this is your own doing". At that their guilt, so suddenly discovered, blushed and was tongue-tied; and so, apprehended by a speedy rush of the bystanders, they were sent to prison, to pay there the worthy penalty of their treason.

Our priest was carried home half-dead; the flow of blood from his mouth and his eyes would not cease, and until mid-day he was mourned for dead; nor did he himself think he had anything but a painful death to look for. Yet, not forgetting his glorious patron, he bent a coin in his honour,<sup>2</sup> binding himself by a strict vow to make a pilgrimage to his tomb at Windsor, did he but live. The vow thus made, all the flow of blood stopped instantly; and though for some time he was bowed down with unbearable pain and kept alive with very little food, yet from that time on he felt relief, and was strengthened not in hope only but in health. And not only did he find miraculous power of speech, but he enjoyed his old power of sight, though in one eye only, using no assistance of human art.

The record goes on to tell how Master Edwards submitted himself to the care of a doctor, and by this excess of earthly solicitude, apparently offended his heavenly patron; for he lost the use of his good eye, and recovered it only by having recourse anew to King Henry's intercession.

Miracle Number Eleven records one of the peculiarly numerous miracles worked by the King in favour of young children and infants. "Investigated and proved". A little girl three years old was crushed so badly by the falling on her of a huge tree-trunk, that she seemed to have been killed instantaneously. Taking the burden that her father extracted with difficulty from under the tree, her mother rushed off

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<sup>2</sup> The bending of a coin was a common practice when a vow was made in honour of a saint.



with it to a neighbouring church and there poured out her heart in prayer. Making King Henry her special advocate, she promised to go with offerings to his tomb. No sooner had she finished her prayers and promises than the child recovered health and life; she soon recovered speech, and needed no further medicine than her mother's milk.

Miracle Number Forty, "investigated and proved", was of a sensational and public character. It is somewhat too lengthy to be here recounted in the full version given in the "*Miracles*"; we shall give merely the summary of it there provided, together with a fragment quoted from the evidence of the happy *miracule* himself.

An innocent man named Fullar taken with a robbery, was condemned and hanged at Cambridge. But the blessed King Henry, whom he had invoked when falling into the noose, appeared to him and supported him in his hands; and so he not only cleared himself of the suspicion of robbery, but escaped the pains of a cruel death, on the 21st of July, in the second year of King Richard the Third.

"No sooner was I hanging in the noose, with only the strength of the cord to support me, than this blessed and glorious King Henry, by the will of Our Lord Jesus Christ that saved us all, and by the intercession of His most loving Mother, was sent to me from heaven. And coming to me wondrous quickly, he supported me in his most sweet embrace, putting his hand, too, between my neck and the rope to prevent the great stress of it upon me; and so graciously did he preserve me. It was by nothing but by this grace of the Divine Goodness that I escaped the pains of a most unhappy death." So saying, and making all known, to the great wonder and joy of them that stood by, he was received with all love and kindness by the friars of that place, and by their care and attentiveness sustained and given to eat. [He had hung for a considerable time, been taken down, and carted off for burial.] The miracle became widely known, as was natural in a "famous and celebrated place" like Cambridge; but Fullar, not content with this, went and told his story at Chertsey and afterwards at Windsor.

### CONCLUSION.

We have already quoted the laudatory character given of Henry by the Elizabethan chronicler, John Speed. We may add here the similar one given by an earlier brother of the craft, Polydore Vergil, an Italian by birth, who settled in England in 1501 as cleric and writer. In his *Historia Angliæ* he thus writes of Henry VI.:—

By natural disposition he was opposed to every vice both of body and soul, from which even from his tender youth he kept himself free; partook of no evil, reaching to embrace all that was good. So patient also was he in suffering injuries and insults that he never sought to avenge them, but for the same gave to God his most humble thanks, because by them he trusted that his

sins might be washed away. Indeed, this good, gracious, holy, sober and wise man would declare that all these miseries had happened to him on account of his own and his ancestors' manifold offences. Wherefore he thought little of any dignity or honour or of son or friends he had lost, nor much mourning for them; but rather if in anything he had offended God, of this he thought with much sorrow. Such acts and practices of perfect holiness caused God for his sake to manifest many miracles in his lifetime. Even to-day [*circa* 1510] many are still living who have witnessed those miracles and testified to them.

So Polydore Vergil; and he goes on to speak of Henry's "most liberal mind", and his esteem for learning. He reminds us also of Henry's love of Holy Scripture, and how a magnificent copy of a Bible Codex was one of his gifts to a monastery he favoured.

But a still more apt conclusion to our panegyrics would be that found in the *History of Eton College*—a magnificent illustrated quarto volume brought out and mainly written in 1816 by the Protestant, Dr. Ackermann. His full-blown Johnsonian style must occasion some condensation, but here is the greater part of what he says about King Henry:—

Were greatness in the vocabulary of the politician, as it is in that of the Christian, synonymous with goodness, this monarch would have had the title of *great* appended to his name, instead of those epithets which have been too unreservedly as well as most unjustly applied to it. . . . Such was his sense of moral rectitude and justice, and founded as these attributes were in his mind on the firm base of religion, it might be a conscientious doubt which he not improbably entertained respecting his title to the crown that rendered him so indifferent to the means of preserving it. [During his reign there prevailed, as historians have remarked, a notable paucity of offences against civil law—a fact doubtless attributable to his just administration and to his private virtues.]

The foundation of his colleges was undertaken at an age which is most strongly held under the domination of the passions, and when he possessed the most ample means of gratifying them; yet, from the earliest contemplation of those great works to their final establishment, he displayed that wise discretion, progressive attention, appropriate choice of assistants and subsidiary arrangements so admirably calculated to fulfil the objects which he had in view; at the same time he deviated not as founder from the dignity and state becoming his character. And let it here be asked—which of the English sovereigns, the most distinguished for their prowess in war, or their talent in policy, have left behind them such monuments as Henry VI. and have thereby won such a claim to the gratitude of England for establishments which have so long continued to instruct, improve and adorn it? *Quid enim præstabilius est aut pulchrius munus Deorum quam castus et*

*sanctus et Diis simillimus princeps?* What more fair or excellent can the Gods bestow on man than a ruler chaste, holy and like to the Gods?—Pliny, *Panegyricus*.

One ought, perhaps, to close with this elegant and eloquent panegyric. Yet, the Catholic reader interested in the question of Henry's sanctity may be reminded that the collegiate foundations which he has just heard so warmly and deservedly praised had for their object the furtherance of human learning and culture far less than the advancement of the kingdom of God in faith, morals and practice. It was no vain flourish when their founder dedicated them to God, the Blessed Virgin and his patron saints; he looked for a lasting city; he showed that he was in heart already one of the "just souls made perfect."

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"The Religious Life of King Henry VI," by Cardinal Gasquet, who has utilized such early sources as Blacman's book on the King. (Bell, 1924).

"The Miracles of King Henry VI", described already, publ. Cambridge 1923.

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Lingard's History of England.

"Richard Raynal, Solitary", Benson.

The peculiar circumstances of the King's life and reign account for a general lack of attention to him on the part of Catholic and general writers that may be felt as disappointing.

[End.]

G. O'NEILL, S.J.



# In Diebus Illis

## VIII.

### OUT WEST.

The crossing of the Blue Mountains is the highlight in the story of Australian Inland Exploration, not only because of the vast and fertile area which it opened in The West, but also because of the impetus it gave to further discovery. For twenty-five years after Captain Arthur Phillip and his convicts arrived in Sydney Cove those mountains were regarded as a barrier which it was impossible to cross. Some attempts were made to find out what lay beyond the rim, and no less a man than Bass took a hand, but after scaling several cliffs the walls of rock, rising hundreds of feet sheer, defeated him. These efforts were the concern of private individuals only, for the early Governors, with the exception of Phillip, were not anxious to see settlement spread out over the big unknown land. Phillip had discovered good country as far as the Nepean-Hawkesbury line, and had placed there some men, with farming knowledge to grow cereals, but when the grain was used for the production of rum instead of flour, and a racket set in which threatened disaster to the infant colony, his worried successors—Hunter and King—chose to regard Australia as a prison camp solely, and looked upon the apparently impassible Blue Mountains as a blessing in that they confined the patrol to a small area of some 2000 square miles hemmed in between the hills and the sea. The only expedition of any note into the interior before the Crossing of The Blue Mountains was one which has been already mentioned in these articles. It went up through the Mittagong Valley in Governor Hunter's time, and was sent by him rather to kill hopes of discovering anything useful than to promote them. Some Irish political prisoners of the days of '98 imagined that beyond the ranges there was a habitation of white men living in peace and happiness, and to find this Eden in the wilderness many of them were absconding only to leave their bones in the scrub. To convince the rest of them of the vanity of such expectation Hunter allowed a convict named Wilson to set out with a party to find what they could; he sent with them a lad named Barrack, a steward boy in the Governor's household as being one—and the only one of them—who was capable of making notes and sketching the route. The rough maps made by this youth were discovered many years afterwards in England and are remarkably accurate; they show that Wilson and his mates went as far as Towrang, which overlooks the plains on which the town of Goulburn now stands. Hunter made no use whatever of the information which was brought back to him, and it was left to Hamilton Hume, Throsby, and Meehan, spurred on by the discovery of Bathurst, to make their way along the same route and lay open the fertile land lying to the south.

It was Lachlan Macquarie who gave the push to inland exploration, and by the same token he dotted the map with his own name in various forms. His four predecessors were naval men, and the sea was their kingdom. Only one of them, Phillip—as has been said—had any notion of making Australia anything but a prison dump, but Macquarie, the first Army Officer to be appointed to the Governorship, had the imperial idea fitting in with Phillip's notion of an outpost of freemen in the Southern Sea, and so carried on. He encouraged exploration, and in 1813 Gregory Blaxland, Lieutenant William Lawson and the young William Charles Wentworth crossed the Mountains. They returned forthwith to tell the news, and the delighted Governor sent Evans, the surveyor, to continue on and report on the country further West. Beyond the limit reached by the pioneer three, Evans found fertile plains calculated to grow wheat and provide pasturage for herds of cattle and flocks of sheep. Macquarie at once ordered a road to be built and offered a free pardon and a grant of land to convicts who would work on it—provided that their conduct was good during the construction. The road was completed in six months, and in 1815 the Governor, with a party which included his good lady, rode over the Mountains and planted the flag in a locality which he called "Bathurst," after the Secretary of State. The urge to immortalise himself in the New Land induced him to give the name "Macquarie" to the river which the Blacks had known as The "Wamboyne" or "Wambool." Another river discovered by Evans, was named The Lachlan, after a Macquarie junior who later on broke his mother's heart and proved that he was not worthy of the distinction. This weakness of the Governor in bestowing his name everywhere is often the subject of humorous tilts from the pens of early writers on Australian affairs. Dr. Lang says: "It was said of Greece by one of the ancient Roman poets that there was not a stone in the land without a name. On my first arrival in the colony shortly after the close of Governor Macquarie's administration, it appeared to me that a similar remark might with almost equal propriety have been made of New South Wales, with this difference, however, that in the latter case the name of everything is Macquarie." Dr. Townson, a man of some literary and scientific weight at the time, when asked what he was going to call a certain boring insect just discovered, replied with his tongue in his cheek that he thought the only possible name was "*Cimex Macquarianus*"—The Macquarie Bug. The explorers and settlers leaning to the vanity of the Big Man spread his name further, and so we have Macquarie everywhere—Port Macquarie, Lake Macquarie, Macquarie Fields, etc. One early squatter had two properties and one son, and he called the lot Macquarie. It isn't a bad name on the whole, and Australian ballad writers found it tuneful, if a bit hard on the rhyme; for example, Ogilvie—

"And the nights of moonlight glory  
 And the dawns of silver dew  
 Hear the bells along Macquarie  
 In the gold grass tinkling through—  
 Lilting bells along Macquarie  
 In the gold grass tingling through!"

Nobody to-day would delete Macquarie from our place names. He took Australia seriously and saw possibilities in it. A fair summary of his administration is given in his own defence to Earl Bathurst when malcontents had effected his withdrawal from the Governorship—

"I found the colony barely emerging from infantile imbecility, and suffering from various privations and disabilities, the country impenetrable beyond forty miles from Sydney, agriculture in a yet languishing state, commerce in its early dawn, revenue unknown, threatened with famine, distracted by faction, the public buildings in a state of dilapidation and mouldering in decay, the few roads and bridges formerly constructed almost impassable, the population depressed by poverty, no public credit or private confidence, the morals of the great mass of the population in the lowest state of debasement, and religious worship almost totally neglected—I left it in February last, reaping incalculable advantages from my extensive and important discoveries in all directions, including the supposed insurmountable barrier called The Blue Mountains, to the Westward of which are situated the fertile plains of Bathurst; and in all respects enjoying a state of private comfort and public prosperity which, I trust, will at least equal the expectation of His Majesty's Government."

Shortly after Macquarie's visit to Bathurst in 1815 a penal settlement was established there and Lieutenant Lawson was appointed civil and military Commandant of the territory west of the Mountains to which he and his two confreres had first found the track. Lawson was a rugged man who had been an officer in the New South Wales Corps which was formed in England for the purpose of escorting convicts to Sydney Cove. "Old Ironbark" they used to call him after he became a settler, and ironbark he surely was; he used to walk from the Barracks at Sydney to his home at Prospect and back the next day. He had his troubles early at the new settlement on the Plains. Escaped convicts from Sydney Compounds were holding up travellers along the Blue Mountain Road, while some who were not convicts were just as troublesome. Wild Blacks were appearing everywhere and disputing the possession of their country. Martial law was proclaimed at Bathurst; troops were stationed at Lapstone Hill, and a grant of 500 acres was offered for the capture of "Friday," a notorious aborigine who kept everybody guessing; but in spite of all these disabilities hardy pioneers settled on the Bathurst Plains. At a very early date appear the names of Lee, Kite, Tindal, Moulder, followed by the Suttors, Smiths, McPhillamys, Wests, Fitzgeralds and others. By



1821 the district was overcrowded with sheep and cattle, and a drought occurring, James Blackman, the Superintendent, and Lieutenant Lawson discovered relief country at Mudgee, the Cox brothers following. A little later, while Captain Fennel was in charge, Lieutenant Percy Simpson pushed out as far as Wellington, and thus The West was settled.

It was not till 1830—fifteen years or so after Macquarie flew the flag—that a Catholic priest visited Bathurst, and that was the sturdy old hero, Father Therry. In a brochure published in 1930 entitled “Centenary of the First Mass at Bathurst,” the late Michael Meagher establishes that fact clearly enough. Father Therry certainly went to the district in 1830, but there is no evidence that he said Mass on that occasion; still, being the priest he was, it may be taken for granted. A letter of Father Therry relative to the trip was discovered some few years ago in an office at Goulburn, but beyond stating the year and the circumstances of the journey, it throws no further light on what Mr. Meagher has been able to gather. There were, of course, many Catholics on the Western Plains from the outset, and it is on record that in June, 1824, a petition drawn up by Thomas Byrnes and others was presented to Major Morrisett—who went in command of Bathurst from Newcastle—praying that some place of shelter be set aside where they (the Catholics) might have their own form of prayers. Devotions must have been given by some layman, the others joining in, because from Meagher’s searching it does appear as if no priest visited Bathurst before 1830, or at least there is no record of such a visit.

Father Therry made the trip to attend the execution of the ring-leaders of what is known as “The Bathurst Rebellion of 1830,” which some years later was one of the chief among many reasons which induced a select committee of the House of Commons to report strongly against transportation and the convict system in general. The real leader of the Rising was a young Englishman named Ralf Entwistle, who was the only Catholic among the ten who were executed; and it was to attend him in his last moments that Father Therry made the trip to Bathurst. Although sent out as a convict Entwistle had a clean sheet while here; he was a good servant, wholly trusted by his employer, and his ticket-of-leave was due. Returning from Sydney with a load of station supplies, Entwistle and a mate camped after one long and dusty stage on the banks of the Macquarie, and late in the afternoon the lads stripped and went in for a swim. Just then Governor Darling, who was making a tour of the district, came along with his party, which included some ladies, and although the two men were not aware that His Excellency and the company were anywhere nearer than Sydney, they were hauled before a Magistrate and condemned to be flogged for daring to do such a dastardly thing before the shocked eyes of the imperious Darling and his lady friends—none of whom, it transpired, had seen the incident. Entwistle’s skin, when

bared for the lash, was as smooth as a boy's; he had not been flogged before, and among the better class of convict—that is, those who wished to make good in life and live down the memory of the past; there was nothing to be dreaded more than the tell-tale, ineffaceable brand of the whip. In a few moments his back and shoulders were raw, bleeding pulp, and he was led away to confinement, his hopes of reinstatement among respectable men a thing of the past. The wounds healed into unsightly scars and cross-hatched weals, but the lacerations in his soul were there forever; he became a sullen man, brooding always on revenge. The chance came in its time, and getting together seven others like himself, he scoured the country and gathered into the ranks eighty erstwhile convicts who, seizing firearms, embarked on a mad expedition of reprisal. An overseer of a station who tried to withstand them was murdered. At King's Plains a police officer was shot and the whole district terrorised. A corps of volunteer cavalry was formed in Bathurst to arrest or shoot the marauders, but it was not till a month had passed, during which there were several encounters and two more police officers were killed, and several horses of those who had narrow escapes shot under them, that the outlaws were outmanoeuvred and surrendered. They were tried at Bathurst on October 30, and hanged on November 2nd—three days later. Father Therry must have lost no time when he set out to attend Entwistle, for the journey from Sydney to Bathurst in three days, in the then state of the Blue Mountain Road, was fast going. It is possible that he was notified before the trial took place at all. He was himself under a cloud at the time, and his salary had been stopped. In this instance, as well as on a similar mission to Maitland in the same year, he had to bear his own expenses—the “Powers,” however, were kind enough to furnish him with a permit to enter the gaol. Father Therry set out on horseback, and when the horse knocked up he continued on foot, finishing the last stage in a dray. He arrived at his destination at night-fall of the day before the execution, and went straight to the condemned man and remained with him far on into the night. In the parochial register of the Anglican Church at Kelso—the official register of Births, Deaths, and Marriages of the time—there are entries of the names of the ten men who were hanged, and of the clergymen in attendance, among the grim records being “Ralf Entwistle, hanged at Bathurst, Nov. 2nd, 1830, attended by Rev. Mr. Therry.” Father Therry visited Bathurst in the following years, and Dr. Ullathorne in his Autobiography speaks of going there in 1833, while a letter of Dr. Polding (Dom Birt), dated January, 1838, tells that Father Lovat, who arrived in Sydney from England at the end of 1837, was sent to give something of a mission. The Bishop adds that he had arranged to have the township visited once a month till he would be able to station a clergyman there permanently. On the 15th July of the same year the barque Cecilia arrived, and among the priests aboard for Sydney were Fathers Michael O'Reilly and Thomas Slattery, and these

were the two selected to be the first resident priests across the Blue Mountains.

They were at their work early, for Dr. Ullathorne's reply to Judge Burton in 1839—taken from Dom Birt, of course—has the following facts: "Town of Bathurst—Chaplain; Church in course of erection; temporary chapel attended by 90 or 100 persons. The chaplain attends twenty-six stations—Weagdon, 40 miles from Bathurst; Cabec, 66; Mudgee, 90; Jungay, 140; Macquarie's River, 120; Summer's Hill, 30; a second station at six miles distance; Wellington, 100 miles; Murrumbidgee, 120; Dabbo, 130; Werry's Plains, 20; another station, 27; Grobington, 42; Lacklan, 60; Billibula, 60; Lacklan River, 80; Carryamy, 90; Orpan's Creek, 25; a second station, 30 miles; Todd Walls, 35; Vale of Clyd, 42; Mount Victoria, 52; Rose Vale, 40; Cherry Tree Falls, 70; and Bingan, 50 miles; each of which is visited quarterly, together with various small intermediate stations." Some of these names have passed out of circulation, some are misspelled but are easily recognisable; they represent a travelling circuit as wide and as busy as anything in our records. O'Reilly was an extremely active man and a wonderful horseman; he owned some of the best hacks across the Mountains—and that is praise, for the Bathurst district from the time of its discovery was noted as the home of good horses. Echoes of the feats he performed are still floating round in the vague traditions of The West. Even the names of his mounts are remembered; there were Shamrock and Rainbow, whom none of the few fences of the day could stop and for whom no distance was too long; on these he scoured the country from Mt. Victoria to Wellington, and further away into No Man's Land. Then there was the famous Ajax, the best-known horse of his time—a valuable animal which proved in the sequel a very expensive proposition for his owner.

While Father O'Reilly was away on his wide and frequent visitations his place at Bathurst, according to Dr. Ullathorne, was taken by Father Slattery, who also attended in his own right eleven stations—some of them ninety miles from his base. In 1840 Father Slattery was transferred to Windsor as assistant to Dean Brady, and his place at the Bathurst end, or Hartley, where he seemed for the most part to have lived, was taken by Michael Kavanagh who, after about two years, was sent to Maitland, and thence almost immediately to Queanbeyan, where he worked The Maneroo and left behind him a name which has not faded yet. When Dean Brady went to Western Australia, where he subsequently became Bishop, Fr. Slattery took charge of Windsor, and his name is associated with the old church at the McDonald River (which was begun in 1838 and burnt down in the 'sixties), and with the places along the old Blue Mountain Road, only about four of which—Springwood, Pulpit Hill, Blackheath, and Mount Victoria retain their original names. In 1847 he appears in the Catholic Directory as Priest-in-Charge of Hartley, in which year, according to the "*Sydney Chronicle*," old St. Benedict's Church—



which is still there—was finished after five years of building. In that year, too, Father Slattery accompanied Father Michael McGrath on a collecting tour to provide funds for building the first church at Carcoar, or rather at King's Plains. In 1848, when the new See of Melbourne was formed under Dr. Goold—till then the Dean of Campbelltown—Father Slattery went south to the new diocese, riding overland. He took up his residence at Warrnambool and remained there till his death in 1882. The following obituary notice from "The Melbourne Advocate," quoting "The Warrnambool Standard," is an estimate of his career in Victoria: "April 22nd, 1882: The Very Reverend Dean Slattery, of St. Joseph's Roman Catholic Church, Warrnambool, expired at St. Joseph's Presbytery on Thursday morning, shortly before one o'clock. The news was received in town with profound regret. Shopkeepers at once testified their respect for the deceased by partially closing, and the flags in town were hoisted half-mast high. The Dean was attended in his last moments by Fathers Shanahan and Moriarty. During his illness Dean Slattery was visited by nearly all the priests in the diocese of Ballarat, and by Dr. Fitzpatrick, the Vicar-General of Melbourne, with whom he came from Home in company with Dr. Murphy in 1838. Large numbers of his flock and friends also visited him while he was lying sick, till towards the end when he was only seen by a few persons. Mrs. D. Slattery, his sister-in-law, was in attendance upon him from the time of his first attack three weeks prior to his death.

"The Very Reverend Dean Slattery was a native of Limeric, Ireland, and was born in 1807. He received his elementary education in one of the principal classical schools in his native country, and after a time entered Maynooth College where he received his theological training. He was ordained in 1837, and in January of the following year sailed for Sydney. With him were the Right Rev. Dr. Murphy, first bishop of Adelaide, Dr. Fitzpatrick, the present Vicar-General of Melbourne, and six other priests, one of whom is Archdeacon Rigney, of Parramatta. Father Slattery's first mission was Bathurst, New South Wales, where he remained ten years and endeared himself to his parishioners by his zeal and energy and his many acts of charity. In 1848 Melbourne, which until that time was under the jurisdiction of the Bishop of Sydney, was proclaimed a separate See, and Dr. Goold, the present Archbishop, appointed to the charge, and with him Father Slattery came to Victoria. His first and only mission in this colony was the Western, which he assumed charge of on St. Patrick's Day, 1848, and celebrated his first Mass in the old church, Tower Hill. At that time his mission extended from Colac to the South-Australian border, and from the ocean to the Dividing Range. With no roads and settlement miles apart, his duties must have been of the most arduous nature, but his indomitable courage and untiring zeal overcame all difficulties. Old residents can tell of his braving the cold storms of winter, often swimming his horse in the darkness of night across flooded rivers, and cheerfully undergoing the many other hard-

ships incidental to an unsettled district when on his way to celebrate Mass or to bring consolation to a departing soul. For some time after his appointment he had no fixed residence, living either in Warnambool or in Belfast, but in 1849 he finally settled in Warnambool, and has since been identified with its growth. About 1860 he received the title of Dean in recognition of his valuable services, and for the past twenty years had charge of the missions of Warnambool, Hamilton, Belfast and Mortlake. Dean Slattery was the pioneer of Catholicity in the Western District, and the result of his exertions may be seen in the number of priests, churches, and Catholic scholastic institutions now here. He took an active interest in local affairs and has always been ready and willing to aid the cause of charity. He 'did good by stealth and blushed to find it fame,' and many families have reason to bless the friend who so generously assisted them in their necessities. The late Very Reverend Gentleman was highly respected by all classes of the community, and his loss will be felt for some time to come. He was most assiduously attended to during his last illness by the Revs. M. J. Shanahan and T. Moriarty, and his last moments were cheered by the presence of his ship-mate, the Very Reverend Dr. Fitzpatrick, the Very Reverend Dr. Moore, the Vicar-General of Ballarat, and other leading clergymen from different parts of the colony." The Requiem Mass for Father Slattery's soul was sung by the Very Rev. Dean Moore, V.G. (Ballarat), Fathers Hoyne (Hamilton) and Moriarty (Warnambool) being Deacon and Subdeacon; also present were Fathers O'Regan (Belfast), Fitzgerald (Stawell), Sheridan (Ballarat), Murphy (Geelong), Meade (Ballarat), Herbert and Shanahan (Warnambool), who was the Master of Ceremonies.

Bathurst in 1838, when the first priests went there, was a mere outpost, and Mass was said for a handful of people. There were less than 2000 of all denominations in the vaguely-defined district, and the Catholics did not amount to more than 500. They were at the outset mostly convicts and ticket-of-leave people, and it was not till free immigration came under "The Wakefield Scheme" that The West received its share of hardy settlers—labourers, artisans, and rural workers—the forebears of the fine Catholics of to-day. A remarkable man was this Edward Gibbon Wakefield. Born in London in 1796, he was a naughty boy at school and no better in his first employment. At twenty years of age he eloped with an heiress, and got away with it and her, but becoming soon a widower he tried the same technique with a school-girl and was landed in Newgate Gaol. There he gave his time to the study of immigration problems as they affected the empty possessions of the British Empire. He published "Letters from Sydney," outlining schemes for colonization, and although he had never seen Australia, so clever were these articles that they were accepted as genuine and directed attention to the possibilities which lay ahead in this direction. Working on his lines the British Government banned indiscriminate "squatting" and sold the Crown lands at five shillings per acre, the greater part of the revenue received being

devoted to bringing free migrants to this country. The price was soon increased to twelve and twenty shillings per acre, and from 1832 to 1842 £95,000 was expended in establishing 50,000 free settlers in Australia. The first-comers were not all satisfactory because of haphazard recruiting, and one consignment of women, called "Red Rovers," after the name of the ship that brought them, painted Sydney a like colour, and even defeated the police. Governor Bourke, among the many good things he did, changed this and introduced a system under which suitable families were induced to come under strict control. Unmarried girls were accepted only if there was some respectable person to be responsible for them, and children under the age of twelve months were not taken in any circumstances. This last precaution was adopted because of the high mortality which regularly took place among infants in the long journey, of sometimes six months' duration, in the inconvenient, overcrowded sailing ships of the period. When Father Patrick Dunne, whose honoured remains rest in the little cemetery at St. John's Orphanage, Thurgoona, Albury, brought out his first batch of immigrants to the Darling Downs—and that was many years later—on the "Erin-go-bragh" in 1861, of thirty odd children only one landed in Australia, and he was born on board. He is still alive at eighty-three—Old Jack Hall—who never did a shabby thing in his life, and who is spending the long evening as guest of the Sisters of Mercy at the Old People's Home at Young. Wakefield's name is also intimately associated with the beginnings of South Australia and with New Zealand. Like many another pathfinder he was misunderstood, and, as always happens, his scheme was harassed by adventurers and money-makers; still, when the initial troubles are discounted, to the Wakefield Scheme as the starting point of free immigration to Australia must be credited the many excellent families who came here in the thirties and forties, and who with the priests of '38 and their successors are the real foundation of the edifice which we know to-day.

It was for such as these that Father Michael O'Reilly began the first church at Bathurst. Before this was ready he said his Mass, to a congregation of seventy at most, at Mrs. Dillon's Inn where Father Therry, Dr. Ullathorne and Father Lovat had offered the Holy Sacrifice a few years before. Mrs. Dillon's "Golden Fleece Hotel" was known far and wide as just "Mrs. Dillon's," as a similar establishment run by Mat Healey at Goulburn was just "Mat Healey's." They were among the few of the accommodation houses out-back which were something above the shebeen class, and where the wayfarer was sure of respectability and some comfort. Everyone of taste making the journey South wended his way to Mat Healey's; Father Therry said Mass there from 1833 and the ministers of the other denominations used it for their services. In The West Mrs. Dillon's was a similar Mecca to the Traveller. Sir Thomas Mitchell, the surveyor and explorer, made his headquarters at Mrs. Dillon's. Roger Therry held his court at Mrs. Dillon's. Everybody with any pretensions at all could be found sometime at Mrs. Dillon's. Father O'Reilly did



not encroach long on her hospitality, for towards the end of 1839 he was using the Court House and later still a hut in lower Durham Street. He then erected or secured a temporary building which he used as a church, and in February, 1840, Dr. Polding laid the foundation of St. Michael's, the site which had already been given as a grant. Though Mass was said there in 1841, this, the first church out West, was not really complete till 1843, the finishing touches being added in 1846. "The Sydney Chronicle" reports thus (July 18, 1846): "St. Michael's Church, Bathurst, begins to present a finished appearance. Two large Gothic windows, one on each side of the tower, composed of mitred lead in diamond shapes, have just been finished; the neatness of the diamond work in the Gothic structure has a very imposing appearance. The windows, which are very large, reflect great credit on the glazier, Mr. Watson, of Bathurst, who is also glazing the upper windows of the tower, eight in number." St. Michael's is said to have cost £2000, to raise which was a good performance at the time, even bearing in mind that under Governor Bourke's Act £1000 would be given for every £300 donated by the congregation. It served Bathurst till it was superseded by Dean Grant's ambitious building—began in 1859 and finished in 1861—which is still the Cathedral.

With the opening of St. Michael's Father O'Reilly was made a Dean and as such attended the first Synod of Sydney held in 1844. He had as assistant at this time Father James Dunphy, who succeeded Michael Kavanagh. Dunphy was one of three students who arrived with Dr. Ullathorne in the "Francis Spaight" at the end of 1838; another was John Grant, who is the big name in the history of Catholic Bathurst; the third was Patrick Magennis who, as has been told, after serving at Maitland, Yass and Berrima, died at Appin where his well-kept grave may be seen beside the century-old church. These three were ordained in Sydney in 1843, but while Grant was spared to do his good work till 1864 and Magennis till 1866, poor Dunphy was destined to fill an early grave. He was the second of the '38 men to go, Richard Marum, of Liverpool, being the first. James Dunphy was little more than eighteen months in his mission—attending mostly to the Hartley end of it—when he was approached by a man named Hayes, who told him that he had two children who had not been baptised. Hayes was employed at £15 per annum on one of the properties near Mudgee, which was then a village of 240 souls. Father Dunphy set out on the call and after administering the sacrament started for Mudgee, about twelve miles away, with the object of saying Mass for the people on the following Sunday. He was a short, stout man, but a good rider. On one occasion, borrowing a horse from a parishioner to do his rounds, it turned out that the animal had been stolen and was a noted buckjumper, but the young priest did his holy work on him and returned him very much quieter for the handling. On the trip to Hayes' he rode a big grey which was probably clumsy also, and what happened is contained in this paragraph, taken from "The Australian" (July, 1845):—

"The Rev. Mr. Dunphy, the resident R.C. Clergyman at Hartley, was on Friday, the 17th inst., proceeding to Mudgee for the purpose of performing Divine Service there on the following Sunday, when within about twelve miles of Mudgee, attempting to cross the Cudgegong River at the place where the Mail usually crosses, it is supposed that Mr. Dunphy considered it not fordable at that spot, and went to another part and with his horse entered the river there. A shepherd who had from a distance observed a horse and rider enter a part of the river which he knew to be dangerous, immediately ran to the bank to render assistance, but when he arrived he found the Rev. Gentleman off his horse and struggling to reach the bank. This man could not swim and was afraid to enter the river, but threw his coat towards him; this Mr. Dunphy was unable to reach although he made the attempt, and was carried by the force of the current and drowned. This occurred about one o'clock. As soon as the circumstances became known to him, the Rev. Mr. O'Reilly, of our town, proceeded to the spot, it being his intention to have the body brought to Bathurst for interment. The body, however, was not found till two o'clock on Sunday, when it was discovered decomposition had already so rapidly proceeded as to render it impossible to bring the corpse to Bathurst; it was therefore taken to Mudgee and there interred. Mr. W. Blackman, of that town, made the R.C. community a present of an acre of land in the centre of the town for the purpose of erecting a chapel and forming a cemetery. On this land Mr. Dunphy was interred."

A monument was erected over the grave of Father Dunphy in 1847. It was made at Hartley, and after a perilous trip through the floods of that year, when it was nearly lost more than once, it arrived at Mudgee and stands to-day among the weather-browned stones of that little closed cemetery as clean and white as if it had been put up only yesterday, and not nearly one hundred years ago. The striking inscription reads:—"Good Jesus Who died on the Cross—Have mercy on the soul of Rev. James Dunphy who lost his life July 17th, 1845, in the 30th year of his age, going in search of the scattered ones of Thy flock."

Not far away from Father Dunphy's tombstone is another to the memory of Edward Moriarty—brother of the Bishop of Kerry—who died in 1854, aged 36. The well-cared-for appearance of these monuments is due to Monsignor Flanagan, V.G., the Parish Priest of Mudgee, who is the greatest respecter of the past, and the soundest authority on the priests and Catholic matters of bygone days whom this writer has met, and many of the facts set down, and to be set down, in these articles on The West have been gathered from conversations and correspondence with him. A few years ago he built a little church at Apple Tree, near the spot where Father Dunphy was taken from the river, and called it "St. James" in his memory. The Monsignor has this to tell. His care for the graves referred to was made the subject of pars. which appeared in several newspapers, and on one occasion in Melbourne he was called on by a Vincentian lay-

brother who came to thank him for what he had done for Father Dunphy. "But how does it interest you?" he asked, and the reply was, "I was one of the children whom Father Dunphy went to baptise when he lost his life." The Hayes family remained at Mudgee for a time after the tragedy, and then came to Sydney. Patrick Hayes, the Vincentian Brother spoken of, became a contractor and built the convent and most of the monastery at Ashfield. He lost everything in the land boom and went to West Australia to make another start but did not succeed. Subsequently he met Father Hegarty, C.M., got a job at a Vincentian house, and finally entered the Order as a lay brother.

Dean O'Reilly remained only eight years at Bathurst. While five of the men who came in '38 died abroad, only three—himself, Richard Walsh and Michael McGrath—actually resigned from the work of the mission here. O'Reilly's going was brought about in this way: As has been noted, The West in his day, and before it and after it, was the home of the blood horse. Icely of Coombin imported the first thoroughbred mare to Australia and began a stud which was famous through the whole country; when it was eventually dispersed the champion, Sir Hercules, and the brood mare, Zoe, were bought by Henry Redwood, the brother of the late Archbishop of Wellington, and taken to New Zealand where their names often figure in the pedigree lines of some of the best horses produced there. The Lees also had a well-known establishment from which towards the end of the 'fifties came The Barb—The Black Demon—winner of the sixth Melbourne Cup, and still regarded by the knowledgable ones as being in the Carbine-Phar Lap class. He was by Sir Hercules. The Barb was on the ship which Gordon writes of in his poem, "From the Wreck"; he swam nine miles to the shore on that occasion and won many good races afterwards. His name was made permanent among Australian sheep-men by being given to the black sheep-dog of Kelpie origin—one of the best flock workers in the world. In a litter bred by Cox, of Merringreen, there appeared a black pup which was named after the racehorse. Almost all his progeny were black and were known as "Barb's Pups" and then as "Barbs."

Besides the bigger names in the racing world there were many others—Crowe, De Clouet, Coombes, Kables, North, Haynes, Peter White of the Erin-go-bragh Hotel—to mention only a few, and they revelled in it. In fact, everybody in the district was more or less racing struck, and O'Reilly got drawn in with the rest. He acquired Ajax, who was not merely a priest's buggy horse with a turn of speed, but an out-and-out racehorse. He was a big dark chestnut with one white hind leg, standing over sixteen hands high, and his breeding was St. John from a Satellite mare. He raced under Crowe's nomination, and as a three-year-old came suddenly into prominence by winning the principal race at King's Plains on March 14th, 1845. He was a rank outsider, out of condition, out of form so it was thought, but with Coffey up he made hacks of DeClouet's Fizgig, Coombes' Merrylegs,



Kable's Mayboy, North's Lady and Haynes' Faughabollough. He won again at Bathurst on April 30th, and at Wellington on June 18th. Then the opposition tried to stop him by foul play, and ill-feeling took charge. The Perrier Brothers, land-owners and Magistrates, would bring a big party, and when occasion demanded a noisy one, to see the priest's horse get fair play. A Government order was issued at the time forbidding assigned servants from going to the races, but the Perriers gave their men—all of whom would die for them—the necessary coin and sent them in to back Ajax, and when the horse won they all got tight and were arrested, but their masters rode up straight-away and released them. Of course there was trouble over it, but the Perriers were never relieved of the office of Magistrate. When Ajax was jostled out of his win there was a fight, and on one occasion many people were seriously hurt, but when he came in at the head of the field there was mighty jubilation and a body of several hundred marched from the course to the strains of the fiddle, and continued the celebrations in the main street till midnight. Then the trouble took a new turn, and the following extract, from "The Sydney Morning Herald" (September 1st, 1845), is interesting: "Bathurst.—Henry Lewis, a ticket-of-leave man, charged with stealing Ajax. In March last Mr. DeClouet, of Kelso, engaged Lewis to look after the horse and to race him if required to do so. Some time ago Mr. Crowe, who had entered Ajax at the previous Bathurst Races and was deemed to be the owner of him, requested DeClouet to take charge of the horse and agreed to pay a certain weekly sum towards his keep. DeClouet consented and engaged Lewis to look after him. Mr. Crowe has lately gone insolvent, and J. S. Rodd, the Trustee of the estate, claimed the horse as the property of the creditors. DeClouet consented to look after the horse still, and gave Rodd a receipt for him, thereby rendering himself responsible for his production. Lewis was cautioned not to ride the horse on the Bathurst side, and to give him to nobody. On Saturday, 16th ult., Lewis went out with the horse and returned without him, stating that the horse had been forcibly seized and taken from him by a gentleman who was by many considered to be the owner. On DeClouet threatening to give Lewis in charge to a constable, he bolted, and was later apprehended at the premises of the party who holds possession of the horse. The case was remanded. For the defence several witnesses were examined, amongst them the owner, or, at all events, the present possessor of the horse, who swore positively that the horse was his property and was lent by him to Crowe to race him, but with the express understanding that he was not on any account to race Ajax without his (the owner's) consent. Mr. Crowe was to have the winnings arising from any wagers on the horse, he paying the expenses of keep, groomage and training. From the evidence of this witness it appeared that the horse had not been forcibly taken from Lewis as he represented, but taken by him to the stable of the present possessor by that gentleman's orders. The case was remanded from Saturday till Monday and then till Tuesday, when Lewis was commit-

ted for trial. Between the evidence for the prosecution and the defence there was great discrepancy, and in some instances point-blank contradiction. This case occupied the Court considerable time for six days." The next reference to the affair appears in the "S.M.H." (Oct. 10, 1845): "Bathurst Assizes.—In reporting the proceedings of the late Assizes the case of Henry Lewis on a charge of horse-stealing was omitted; this arose from his not being put on his trial, and we have ascertained that the Attorney-General declined indicting him." The Attorney-General at the time was John Hubert Plunkett, one of the most prominent Catholics in public life at the time.

Ajax raced the following year (1846) under the nomination of Peter White, of the Erin-go-bragh Hotel. On the first day of the Bathurst meeting, with Watt in the saddle, he won well from Grant's Beeswing and Holt's Woodpecker, but on the third day he was jostled by DeClouet's Bennelong, which won the race. The owner of Ajax—which probably meant White—protested strongly but got nowhere and stated, angrily, "That he didn't expect to get justice from such a crowd"; the demonstration of the supporters was fierce, some heads were broken, and everyone girt himself for the Hartley Races, billed to come off in three weeks' time. Ajax met with interference once more, Bennelong being again the offender, and W. Lee's horse stole the race, with Ajax second, but the tumult all around was such that the winning jockey was afraid to dismount and rode on home to Bathurst, leaving Ajax to weigh-in as the winner. The reporter stated that "the horse bolted and has not been heard of since." Things went from bad to worse, and the climax came a couple of months later—an attempt was made to shoot Father O'Reilly through the window of his bedroom. He used to sleep in a skillion which was afterwards a part of Dean Grant's Presbytery. On the night of the attempted murder he changed the position of his bed—no doubt he had suspicions—and it was this that saved him. Next day he replaced the bed in its former position and lay on it as a demonstration to some friends, when it was seen that had he slept that night in his accustomed place, beyond doubt the gunman would have found his mark. The board with the bullet-hole in it was preserved at Bathurst for many years afterwards. The perpetrators of the outrage were two of his racing opponents, and though their names were in the current local gossip there was not sufficient evidence to sheet the crime home. About this time, too, O'Reilly received from the Ecclesiastical Authorities in Sydney a sharp reprimand on the racing disturbances, which must have come from Abbot Gregory, the Vicar-General, as Dr. Polding was away in Europe. That clinched it. Shot at from without and shot at from within, he figured it that he was in the wrong country. He was a volunteer, and in the Historical Records his name is not given among those who had their expenses to this country defrayed by the Government. "The Sydney Morning Herald" (Oct. 5th, 1846), reports: "The Reverend Mr. O'Reilly has left Bathurst, as we are informed, with the intention of returning to Europe. He is succeeded

here by the Reverend Vincent Bourgeois. Mr. O'Reilly has been amongst us for several years, and his gentlemanly and urbane manners have gained the goodwill and the respect of all classes, and his departure will be long and sincerely regretted by a very numerous host of his own flock." A week later (Oct. 13th) in the same paper, among the notifications of horses doing duty at the stud, there appeared this advertisement: "At Mony Mony Flat, near Gundagai—AJAX—Chestnut Horse, etc. . . His performances as a three-year old in 1845, at Bathurst, Wellington and King's Plains, are too well known to require comment. Terms £3. Thomas Hanly, Proprietor."

A send-off which was given Dean O'Reilly was attended by very many enthusiastic supporters, and at his departure a large party of Catholics and non-Catholics accompanied him as far as Woodside, where all knelt to receive his blessing. The rest is obscure; a tradition at Bathurst is that he died at sea on the way to Cape Town, but McGirr, in his series of articles, "Bathurst Revisited" ("Freeman's Journal," 1883), asserts that he reached South Africa and was afterwards Vicar-General there. A letter to The Cape asking if this could be verified brought no reply.

Dean O'Reilly was succeeded by Father Vincent Bourgeois, and at the same time Father Michael McGrath took over the Carcoar district with his residence at King's Plains. Father Bourgeois' name was gazetted on the Government pay-roll as Chaplain at Bathurst on October 1st, 1846; he remained there till April, 1850, and then transferred to Melbourne. Father Watson, S.J., in "Some Fruits of Fifty Years," says: "Heidelberg is one of the oldest missions in the Archdiocese of Melbourne. The first priest who had charge of the mission was Father Bourgeois. In 1852 he built, on the site of the present school, a wooden church dedicated to St. Monica. After five years of hard labour he returned to his native country, France." There is no doubt about the zeal of this priest; a glance through the Bathurst Register of Baptisms establishes it, while a correspondent to "The Sydney Chronicle" (April 10th, 1847) has this, which might voice also some reflection on the man who went before, which correspondents sometimes have a sly way of doing: "During a long residence I have never seen such a strict and religious observance of Lent as that just ended. Our beloved pastor, Father Bourgeois, has been most unremitting in his attention to the performance of his laborious duties. The congregation on Good Friday far exceeded anything seen in Bathurst. I trust he will be a long time amongst us." Still, with all that considered, Father O'Reilly's name stands out as the "Pioneer of the West." He built the first church there and one has only to recall that list of 26 Stations (already given in this article as taken from Dr. Ullathorne's statement) to realise what a Missioner he was. There appear in his Register time and time again the names of such distant places as Mudgee, Sod Walls, Vale of Clydd (Hartley), Mt. Victoria, Summer Hill, where the gold-rush broke out later, Carcoar, Lachlan River, Wellington and Dubbo, besides others which it is hard to iden-



tify now. In a private letter to a friend which Dr. Ullathorne mentions, Father O'Reilly wrote: "During my last journey I was led to proceed from one sheep-station to another till I found myself 350 miles from home. I found no residence, but many stations and numbers of Catholics who often came from distance when they hear of me. I received about 70 to the Sacraments." That is one of the most startling revelations of the hard going of the early years. It is the greatest pity that there are no details given to indicate where O'Reilly went on that great adventure. Bathurst in those days was reckoned 140 miles from Sydney, but his journeys, as he says in another place, were North and West. A look at the map shows that if he went North, "350 miles from home" would have brought him up beyond Narrabri to the neighbourhood of Moree; if West, beyond Hillston. If he went a bit South of West it would have led him to that corner of country between The Lachlan and The Murrumbidgee, out from Hay, where W. C. Wentworth and others had just established sheep-stations at that very time. Speculation apart, he went well across the borders of the Never Never where no priest had ever gone before him. The only settlement then was a station here and there where some daring souls ran sheep and cattle, with no boundary fences and no appointments save a slab hut for the overseer and a bark humpy for the shepherd or the drover. How a young man from Ireland, where there was a house every few hundred yards, put up with the loneliness and the seeming futility of it all, is amazing; how he was able to find his way from one place to another is a mystery, and how he got food and water for himself and his horse another mystery. It is the old heroic story of "the rough bunk or the gumleaves or the sand," and the roof the open sky; and the older story still of the heroism of the great missionary trek which began when the Apostles received their orders. That story contains in its pages some of the outstanding feats of human endurance, and by no means insignificant among them are the records of the Irish Secular Priests who planted the Flag in Australia, such as Father Michael O'Reilly.

JOHN O'BRIEN.

# Moral Theology and Canon Law

## QUERIES.

### OBLIGATION OF THE MASS *PRO POPULO* AS IT AFFECTS RELIGIOUS IN PERMANENT CHARGE OF PARISHES, AND BISHOPS IN AUSTRALIA.

Dear Rev. Sir,

I would be obliged for your views on the three following questions:—

1. To what extent does the law of the Code and the Fourth Plenary Council impose the obligation of the Mass *pro populo* on Religious who have permanent charge of a parish in Australia?

2. Who precisely is bound to discharge this obligation—the Provincial? the Local Superior? or the Parochial Vicar?

3. How many Masses per week is a Residential Bishop bound to offer for his diocesans and parishioners?

## REPLY.

1. It is evident from Cans. 466 § 1,339, and 306, that a *Parochus* is bound to apply the Mass *pro populo* on all Sundays and days of precept, even suppressed feasts, whereas a *quasi-parochus* has this obligation only on eleven days of the year. As far as parish priests in Australia are concerned, the Fourth Plenary Council (Decree 206) ruled that the full obligation (i.e., on all Sundays and days of precept) binds only the irremovable pastors, whereas the removables are bound only to the same extent as *quasi-parochi*, i.e., on the Sundays of Easter and Pentecost, and the feasts of the Nativity, Epiphany, Ascension, Corpus Christi, Immaculate Conception, Assumption, St. Joseph, Sts. Peter and Paul, and All Saints.

In the case of Religious in permanent charge of parishes, the obligation is precisely the same as in the case of the secular clergy. In other words, if their parish is irremovable, the Mass *pro populo* must be applied every Sunday and day of precept; if the parish is removable, the obligation urges only on eleven days of the year. The law which directly bears on the point will be quoted in the course of our reply to the next question.

2. The obligation of applying the Mass *pro populo* is not incumbent on the Provincial or Local Superior. It is a personal obligation of the Parochial Vicar. This results immediately from the ruling of Can. 471 § 4 which says that "the exclusive and entire care of souls belongs to the Vicar who has all the rights and obligations of a parish priest as defined by the common law, approved diocesan statutes, and lawful custom." If, then, the Vicar has all the obligations of a parish

priest as defined by the Code and diocesan statutes, it is evident that he has the obligation of applying the Mass *pro populo* as fixed by Can. 406 and Decree 206. This was the law, too, prior to the Code. In the well known Constitution *Firmandis* of Benedict XIV, which regulated the relations between the Bishop and Religious in charge of parishes, we read, in n. 9, that on the occasion of his visitation of the religious parish "the Bishop has the right and the obligation to inquire, amongst other things, as to whether the Regular pastor observes the law of residence . . . whether he discharges all the duties involved in the care of souls, and, particularly, if he applies the Mass *pro populo* on the prescribed days," etc.

3. Decree 110 of the Plenary Council, which does nothing more than repeat the ruling of Can. 339, says that "as soon as a Bishop takes canonical possession of his diocese he forthwith has the obligation of applying the Mass *pro populo* on all Sundays and feasts of precept." And Decree 112 adds: "If, by permission of the Holy See, one or more parishes are united with the Mensa Episcopalis, then, on the days on which parish priests are bound to the Mass *pro populo*, the Bishop, in addition to the obligation he has from Decree 110 and Can. 339, must apply, or have applied by someone else, as many further Masses *pro populo* as there are parishes united with his Mensa." If, then, a Bishop has, say, two mensal irremovable parishes, he must apply, or have applied, three Masses *pro populo* every Sunday and feast of precept. If the parishes have never been declared irremovable, the obligation of the two further Masses will exist only on the eleven days mentioned above. However, there is a difficulty lurking here. Frequently enough, these last-mentioned parishes, had they not been mensal parishes, would have been declared irremovable, but, because they are not conferred on pastors, the occasion of raising them to this status does not arise. What the obligation of the Bishop is in reference to them from the point of view of declaring them irremovable and of applying accordingly the Mass *pro populo*, it is not for us to say. And these remarks apply equally well to parishes in charge of religious.

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### HEARING MASS ON DAYS OF PRECEPT IN PRIVATE ORATORY.

Dear Rev. Sir,

In this district, Mass is said only once a month in the local church. On the other Sundays, the faithful have been accustomed for years to attend Mass in the chapel of a neighbouring charitable institution. Nearby, a retired priest has the privilege of saying Mass in his home, and, of course, the members of his household—servants, relatives and guests—can satisfy their Sunday obligation by attending his Mass. But what about others? Would members of the local faithful who, for reasons of convenience, assist at this Mass, satisfy their obligation? or if they were present on the invitation of the aged priest, or if they attended his Mass in order to permit other members of their families



to be present later at the Mass that will be said in the chapel of the institution, leaving their children at home, etc.? I maintain that, according to Canon Law, in all these cases the persons concerned do not satisfy their obligation in the priest's private oratory. What does the *Record* say on the point?

CHAPLAIN.

### REPLY.

Our correspondent is correct when he says that the Sunday obligation of hearing Mass cannot, ordinarily, be discharged in a private oratory. This is evident from Can. 1249 when it rules that "this obligation can be satisfied by hearing Mass out in the open, or in any church, or public or semi-public oratory . . . but it is not satisfied in other private oratories, unless this privilege is accorded by the Apostolic See." The first thing, then, to find out is whether or not the Rescript, obtained by the aged priest concerned, allows outsiders to satisfy their Sunday obligation in his private oratory. If, as is likely, no such privilege is granted, then persons other than the members of the priest's household do not satisfy the *ecclesiastical* precept when they attend Mass in the priest's home. Even the aged priest's invitation to be present cannot alter the law. However, it is one thing to admit this, but it is another to pretend that people, who otherwise could not hear Mass, are to be prevented from frequenting the private oratory on Sundays. The original text of our correspondent's letter leaves us under the impression that he inclines towards this pretention. Even though the *ecclesiastical* precept is not satisfied thereby, surely it is better to hear Mass in a private oratory than not to hear Mass at all. Our correspondent mentions persons who attend the aged priest's Mass in order to make it possible for other members of their families to be present at the Mass that will be said in the semi-public oratory of the institution. The implication here is that unless some of the family go to the private oratory, they, or others, will not have any opportunity to hear Mass. Consequently, though people cannot indiscriminately be left under the impression that they satisfy their Sunday obligation by hearing Mass in the priest's home, still it would be wrong to pretend that all indiscriminately are to be excluded, or to pretend that the aged priest is not justified in allowing those to be present who otherwise could not attend any Mass.

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CAN A BISHOP ALLOW A PRIEST TO ACCEPT A STIPEND FOR SECOND MASS IN CASE OF BINATION? CAN HE ALLOW A PRIEST TO BINATE ON DAYS THAT ARE NOT DAYS OF PRECEPT?

Dear Rev. Sir,

Your recent treatment of questions bearing on Mass Stipends and Bination prompts me to propose these two questions:

1. Is it within the power of a Bishop to allow a priest to accept a stipend for his second Mass when he binates?
2. Can a Bishop permit a priest to binate on days that are not days of precept?

## REPLY.

1. Canon 824 § 2 rules that if a priest says more than one Mass on the same day, and if, by one, he discharges an obligation of justice, then he cannot accept a stipend for another except on Christmas Day. Generally speaking, Bishops have no power whatever to dispense from this general law of the Church. The rule which the canon incorporates existed before the Code, but it is of relatively late origin. Moreover, it was introduced not so much by any general law on the subject as by a certain practice adopted by the S. Cong. of the Council. In other words, whenever this Congregation gave faculties for bination, it invariably added a clause forbidding the acceptance of a stipend for the second Mass. As a result of this constant practice of the Congregation, the prohibition of a second stipend became generally established in countries under the common law. However, several Bishops obtained Indults whereby they could allow priests to accept a second stipend, not in favour of themselves but for the benefit of some diocesan pious, or charitable work, principally the seminary. But what about countries that were not under the common law—such as missionary countries? In reference to these the S. Cong. of Propaganda issued an Encyclical on October 15, 1836, in which it said that not infrequently Bishops in missionary countries had asked if their priests who lawfully binate may accept stipends for both Masses. „In order to remove all occasion for doubt on this subject in the missions, the S. Congregation thinks it expedient to promulgate the rule which the S. Cong. of Cardinals for the interpretation of the Council of Trent has constantly held, namely, that as a general rule priests are not allowed to accept a stipend for the second Mass, and this even though they be parish priests who, being bound to the Mass *pro populo*, cannot even accept a stipend for their other Mass.” This pronouncement evidently placed priests in missionary countries in the same position on this question as priests in countries under the common law. However, the Encyclical gave Bishops in missionary countries certain powers of dispensation. For it added: “Although it is the mind of the S. Congregation that the aforesaid rule be known to all local Ordinaries, and that it be generally observed . . . still, since there are special circumstances in some missions, and since, too, not a few difficulties may arise if no exception whatever to the rule be allowed, His Holiness the Pope has graciously decreed that Ordinaries in missions be given, and through the present Letters they are given, the faculty to allow priests subject to them, for a just and grave cause, to accept a stipend for the second Mass in case of bination.” Prior to the Code, then, in missionary countries (and Australia comes within this category), Bishops, in virtue of the faculties given in the above Encyclical, could, for a just and grave cause, dispense from the law which forbade a binating priest to accept a stipend for his second Mass. Could a Bishop make use of this faculty after the publication of the Code? There is good reason to think that he could. Canon 4 rules that “acquired rights, privileges, and indults

which have previously been granted by the Holy See to physical or moral persons, and which are still being used and have not been revoked, remain in force unless they are expressly abrogated by the Code." Now, Can. 824 § 2 which incorporates the prohibition of a second stipend has no clause expressly abrogating the faculty given missionary Bishops by the Propaganda Encyclical. The only weakness in the argument would arise from the phrase in the canon, "*which are still being used*," as we are not aware that our Bishops have been making use of the faculty. But if any Bishop had been doing so, he could certainly continue the practice, notwithstanding the prohibition of the Code.

2. The law concerning bination is expressed thus in Can. 806: "1. With the exception of the feast of the Nativity and All Souls Day (on which it is permissible to say three Masses) it is not lawful for a priest to say more than one Mass a day unless he has a Papal indult or he gets permission from the Bishop. 2. The Ordinary cannot grant this permission unless in his prudence he considers that otherwise, because of the scarcity of priests, a considerable number of the faithful will not be able to hear Mass *on a feast of precept*." The powers of the Bishop, then, are restricted to days of precept, and over and over again the Holy See has refused Bishops faculties to allow bination even on days that once had been days of precept but are now suppressed, and this even in places where the old feasts were still devoutly kept by the faithful who were anxious to have an opportunity of hearing Mass. Therefore, on these days of devotion, Bishops can neither binate themselves nor allow their priests to binate. Nevertheless, there are distinguished theologians who think that an exception ought to be made in favour of Holy Thursday. Cardinal Gasparri, in his classical work on the Eucharist, thus expresses himself on the point. "Unless we are mistaken, one exception ought to be made—that of Holy Thursday—on which day, though it is not a day of precept, the faithful have a right to hear Mass, and it is most important that they should hear it. Hence, if a case of necessity arises, bination could be permitted. Even Benedict XIV seems to insinuate this in his *De Sacro Missae Sacrificio*, § *Preterea*. Let doctors consider if this our opinion be correct." We have noted that another writer (P. Mostaza, S.J., in the Spanish periodical *Sal Terrae*, July, 1920, p. 551) quotes Pacquaglio, Gemari, Oietti as going even farther than Gasparri, in as much as they say that, in case of necessity, a priest should binate "in view of the right the faithful have to assist at Mass and communicate on the day that the Church commemorates the august mysteries of the altar." We think, however, that these writers visualize principally the case where one priest has the charge of two parishes. Moreover, we would add that, even if a priest did lawfully binate on Holy Thursday, he could not erect two Altars of Repose, as he cannot say two Masses of the Presanctified on Good Friday, since he would break his fast at the first, consuming the Sacred Host in the ablution wine.

<sup>1</sup>Vide *De Eucharistia*, Vol. 1, n. 384.



## OBLIGATION TO RECEIVE MARRIAGE CONVERTS INTO THE CHURCH.

Dear Rev. Sir,

Bertha, a very careless Catholic, is about to marry Titius, a non-Catholic. The latter takes the prescribed instructions, and, prior to the marriage, asks to be received into the Church. On being questioned, he affirms that he is sincerely convinced of the truth of the Catholic faith. The priest concerned, however, as a result of his sad experience in similar cases, knows that it is most probable that these two will neglect their duties after marriage. I would like to know if the priest, in such circumstances, is free to refuse to receive Titius into the Church before the marriage. Is there an obligation on him to receive him? If not, do you think it would be better to refuse his request for the time being, and advise him to continue his study of the Catholic religion, promising to receive him after the marriage, if his good intentions persevere?

DUBIOUS.

• REPLY.

We think it would be imprudent and inadvisable for any priest to postpone, on principle, the reception of "marriage converts" into the Church till such time as they give proof after marriage of their sincerity. In fact, we think the adoption of a rule of this kind, admitting of no exception, would be positively wrong. Anyone who is sufficiently instructed, and sincerely desires to embrace the faith, has a perfect right to be received into the Church, no matter when he manifests his desire. Priests are not the owners of the Church. They are merely Christ's ministers, sent to "preach the Gospel to all men, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And, since the salvation of souls is an individual affair for each person, a priest's sad experience with A, B, C, and D cannot be allowed to prejudice N, Y, or Z. If, therefore, N, Y, or Z is sufficiently instructed, and the priest has no particular reason to doubt his sincerity—and he mustn't expect a revelation on the point—we think that, no matter what his experience with others may have been, he has no option but to receive him. Otherwise he may be at least the occasion of the loss of a soul to God and the Church. The favourable occasion, the special grace even, may not recur so easily again, and the wise warning—*timeo Dominum transcurrentem*—is a very appropriate one for a priest to keep in mind in the case. Of course, there will be lapses that will cause keen disappointment to a zealous priest, but we have these even amongst our own Catholic people. But this fact, and the possibility or probability that N, Y, or Z will lapse, ought not to prejudice him in his present good dispositions. This is all the more true if his future wife is a good practical Catholic who may be relied on to bring mild pressure to bear on him and see that he lives up to his duties. And, even if he does lapse, there is always hope of his return to a better state of mind, particu-

larly when death looms on the horizon. When he enters a hospital he is pretty sure to register in as a Catholic, and the work of the hospital chaplain will be thereby made considerably easier. We feel that priests, generally, will bear us out in all the above, and that their experience is quite other than that of the priest referred to in the case.

Of course, there will arise cases when the priest cannot do otherwise than entertain serious doubts, not so much on the theoretical question as on the question of fact—are the conditions that would make it a matter of obligation to receive this or that prospective convert verified in him? Is he sufficiently instructed concerning our religion and the obligations that his conversion will entail (Can. 752)? Is he really sincere in this affair? Take, for instance, a man who hitherto has been utterly indifferent to, and correspondingly ignorant of, matters religious. He is to be married within a few days, and there is barely time hurriedly to give him the necessary few instructions in which he manifests only a very indifferent interest. Perhaps, too, not very much can be expected from his future wife even in the form of good example. And yet—possibly for some human motive that the priest can guess at—he asks to be received into the Church. The whole attitude of such a man, no matter what his protestations be, cannot but make the priest fear that to give him the Sacraments will be tantamount to “casting pearls before swine,” and the priest would do well to postpone the reception till the man has proved his sincerity over a period after the marriage.

JOHN J. NEVIN.

# Correspondence

*The Editor, Australasian Catholic Record.*

Right Reverend and Dear Monsignor,—

The excellent solutions you give in the *A.C.R.* are gratefully appreciated by many readers and deserve very high praise. I always read them with great interest. But I am sure that you will not mind my expressing disagreement from you on one point in your answers to the queries proposed by "Anzio," which appeared in the July number.

Let me, however, first of all congratulate you on so aptly exploding the absurd principle implied in the action of Zozimus on Christmas Day, and on so effectively dealing with the myth of "a neutral zone" in time-reckoning according to the Code. If "neutral time" were conceded, how easy it would be to observe the Lenten fast where daylight saving time was in vogue! One could take a splendid turkey dinner every night from midnight (by the clock) until 1 a.m., and then serenely observe the ordinary Lenten fast from 1 a.m. until the following midnight, taking, of course, during that time, besides the "frustulum" and the "collatio," a full meal! Besides making Lenten fast ludicrous, such a manner of acting directly conflicts with Canon 32, which states that a day consists of twenty-four hours "to be reckoned continuously from midnight."

But I beg to differ from you regarding the lawfulness of Zozimus' action mentioned in the first instance. I maintain that, although he ate meat sandwiches after midnight (daylight saving time) on Friday, he was quite in order, provided he finished eating before 1 a.m.; in saying Mass on Saturday. He could well reason thus: "I observed twenty-four hours (a complete day) of abstinence—from midnight (daylight saving time) on Thursday until midnight (daylight saving time) on Friday—and so I have fulfilled my obligation and may now take meat. But the Church allows me to adopt solar time for the Eucharistic fast, so that, provided I fasted from 1 a.m. by the clock (which I did), I am now entitled to say Mass without any qualm of conscience in this matter."

Let us take another example. Suppose that a priest arrives home shortly before midnight. He may have had a long journey or a sick call, or he may have been kept out for some other cause. Let us suppose also that he has not yet begun his Office for the day, for he follows solar time in this matter, and at present daylight time is in vogue. Of course, I do not praise him for putting off his Office to so late an hour. It is now ten minutes to midnight, on Friday. I maintain that the priest in question could interrupt his Office at midnight (according to the clock), partake of a hearty meat supper, and then continue his Office, provided he finished it by 1 a.m., thus satis-



fyng his obligation for *Friday*. He could reason thus: "As regards Friday's abstinence, I am following daylight saving time, but, as for the Divine Office, I follow solar time." I maintain that the priest mentioned could also *tuta conscientia* say Mass on Saturday, as Zozimus did.

The opinion I am defending seems quite logically in accord with Canon 33, which states that "in the private celebration of Mass, in the private recitation of the Canonical Hours, in receiving Holy Communion and in observing the law of fast and abstinence," one may follow any recognized time. But this Canon does not say (or logically imply) that one must follow the same time for all these laws. I fail to see how, according to the wording of this Canon, one may have only one midnight for all these laws. But I agree with you that no-one may lawfully count two midnights *for the same law*, so as, e.g., to restrict fast or abstinence to a period of but twenty-three hours, or to extend the time for the Office of one day to a period of twenty-five hours. But I consider that it is logically in keeping with Canon 33, and therefore at least solidly probable (intrinsically) that, regarding the various laws mentioned in this Canon, one may quite lawfully adopt one time for the observance of one law and another time for the fulfilment of another obligation. Since this opinion is defended by eminent scholars, it is also extrinsically probable, although I am not just now concerned with "extrinsic probability," for there is a golden axiom in Theology and Canon Law: "*Tanti valet auctoritas quanti valet ratio allata.*"

Unless and until Rome speaks on this matter, one may, it seems, quite unconcernedly follow the milder opinion which I have defended. If others prefer the stricter interpretation and advance strong reasons in favour of it, by all means let them go ahead. But those who adopt the milder opinion will always reply: "*Lex dubia non obligat*" and "*Licet sequi sententiam probabilem.*"

Thanking you in anticipation for the courtesy of publishing this letter, and heartily wishing the *A.C.R.* an ever-increasing success,

I am, Right Reverend and dear Monsignor,

Very sincerely yours in Corde Iesu.

M. D. FORREST, M.S.C.

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Reverend and Dear Father,—

In your July issue Dr. Nevin, after solving two canonical cases under the heading, "A Problem in Time-Reckoning," concluded with the invitation, "If anyone thinks he can put up a better case than ours, he is free to do so." I do not admit Dr. Nevin's solution, and without claiming to have a better case, I think I have one that is just as good, and accept the invitation.

Dr. Nevin bases his solution of the two cases proposed on the principle that on any one night, a person is not at liberty to employ two different times in calculating midnight. As he puts it, "One can have only one *moral* or *canonical* midnight in any night," or, again, "Whichever one (midnight) we pick, that must be our one and only possible midnight for that night."

We are entitled to ask on what grounds Dr. Nevin affirms this principle, because it is not self-evident. Canon Law admits that in any night there may be four or more legal "midnights" and Dr. Nevin must prove his contention that we are not free to use one midnight in regulating our observance of one obligation and another midnight in regulating our observance of a second, so as to fulfil both obligations in the same night. I have not found any author who admits his principle, and it is rejected not only by Vermeersch, but also by Cappello, Maroto, Vidal, Chelodi and several more. Thus Maroto writes: "Licet modo unum (sc. tempus) sequi, modo aliud; sive altero die unum, altero die aliud; sive *etiam* in prima materia unum, in secunda, tertia, quarta aliud, etc." (Inst. Iur. Can. I. n. 258, 1919 Edn. Italics mine) Vidal writes: "Nihil impedit quominus pro diversa lege observanda diversa supputatio adhibeatur, v. gr. si secundum tempus verum quis recitat breviarium; poterit abstinentiam secundum tempus medium observare, et secundum tempus legale regionis ad ieiunium eucharisticum (attendere) . . . (Ius, Can. I. n. 248 in nota. 1938 Edn.). Cappello writes: "Licet in uno actu tempus medium, in altero verum sequi . . . dummodo ne agatur de actibus seu obligationibus quae eodem tempore urgeant."

The authority of jurists carries very great weight when it is a question of interpreting canon law, and these men are recognised authorities. It is not a valid argument against their view to call them "quibblers," or "hair-splitting casuists," or to urge that their opinion would exceed the comprehension of an ignorant non-Catholic and so make it difficult to defend the Church against her enemies' slanders.

Hence I think we may fairly disregard Dr. Nevin's principle and solve the case as follows: In the matter in dispute there seem to be three essentially distinct possibilities: 1. A person performs a *single act* which falls under a *single ecclesiastical precept*, e.g., as in Dr. Nevin's second case, where Zosimus eats between Midnight Mass and the subsequent Masses. As far as I can ascertain, all authors would agree that Zosimus breaks his fast, because in celebrating Midnight Mass and so receiving Communion "fasting from midnight," he has already determined which is his midnight for this night with reference to the law of Eucharistic fast, and having chosen one, the other midnights are no longer available to him, for the same law is in question.

2. A person performs a *single act*, which falls under *two* different ecclesiastical laws, e.g., he eats meat after midnight (daylight saving time) on Friday. Can he say that this act is after midnight (day-



light saving) with reference to the law of abstinence and before midnight (mean time) with reference to the law of Eucharistic fast, and so receive Communion on the Saturday morning?

Maroto will not allow this, nor, as far as I can understand him, will Cappello. Their reason would seem to be that it is impossible for a person to choose more than one midnight by which to regulate his performance of a single act.

Vermeersch takes the opposite view: "Actiones formaliter diversae, praecepta distincta, possunt eodem tempore diversis legibus regi." (Epitome Iur. Can. I. n. 148, 1933 Edn). And he quotes as favouring the same view Chelodi, De Meester, Conte, Michiels, and Cappello (partly). The reason for the view may be expanded thus: the one act has a distinct relation to each of the two laws, and so one can take one midnight for one relation and another for the other. There are two distinct legal obligations, and a legal midnight has to be fixed for each. There are several legal midnights available, and it is hard to see why a person must choose the same legal midnight for both obligations.

3. A person performs *two acts*, each governed by a *distinct ecclesiastical law*, e.g., he says Compline at 12.15 on Friday night (daylight saving time) because midnight (mean time) has not yet arrived, and at 12.20, after finishing, he has a grilled chop, because midnight (daylight saving time) is already past, and the law of abstinence no longer binds.

Maroto, and of course, all the others quoted, admit that this is justified. Has Dr. Nevin any authorities whom he can quote to support the opposite view, to which his principle commits him?

Before concluding, I may remark that although canon 33 does not refer directly to the Eucharistic fast, theologians and canonists commonly teach that we may, in keeping it, use any of the times mentioned in the canon for computing midnight.

I trust I have not been sharp with Dr. Nevin, but I think he will admit that his article was provocative. Thanking you,

I remain,

Yours sincerely,

"FOSSOR."

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Dear Monsignor,—

No doubt many others are with me in thanking you for the clear treatment you gave on the problems surrounding daylight saving. It was good. Recently, I came across another ex tribu Zozimi who, though he lives in an eastern state, argues that he can take his time from Perth, as the law says "the time of the country," and



Perth is in Australia. This allows him to take supper on Saturday nights at 1.30 a.m. Eastern time, and this is a great convenience when he has a late night social. I sincerely hope he takes the *Record*.

Again, I have heard some argue that a man can make several midnights for himself in any one night, in reference to the observance of several laws, but not in reference to one and the same law. I would like to know where they get this distinction from. Certainly it is not in the law. If we admit several midnights in one night in reference to several laws, by what authority can we say that the Canon excludes this interpretation in reference to one and the same law? And even if we admit the restrictive interpretation, absurdity will result, as the following example will show. Suppose a priest gets permission to say Mass at midnight on Thursday-Friday night. What Mass will he say? Certainly the Mass of Friday's feast. Will anyone but a Zozimus contend that at 12.30 a.m. (legal time) he can turn round and have a meat supper because it is yet Thursday (solar time)?

"ANTI-ZOZIMUS."

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[This correspondence is now closed. It will be remembered that our Canon Law Correspondent expressly stated that he was giving his own theoretical solution of what was proposed as a purely "fictitious" case, and that he did not expect all his readers to concur. Severe paper rationing precludes, for the time being, the ventilation of what promised to be some ingenious theories of the use of times. Perhaps it may yet be possible to do so—in more spacious times.—The Editor.]

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